

*John - A Travers*  
**S H O R T**  
**T R E A T I S E**

Contayning all the Principall  
*Grounds of* CHRISTIAN  
RELIGION.

By way of Questions and Answers,  
very profitable for all men, but es-  
pecially for Householdors.

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*The eight Impression.*

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## To the Christian Reader.



We offer here unto thy viewe  
( good Christian Reader ) the  
principles of Religion , with a  
short Expositiō vpon the same,  
for the explanation of what may seeme di-  
fficult, the confirmatiō of the truth, professed  
against Poperie , and the inforcing of sun-  
drie dueties of weightie and great impor-  
tance. The method wee haue followed is  
plaine and naturall; the matter wholesome,  
but not adorned with flowers of eloquence.  
We begin with the maine ende that all men  
ought to aime at : because there can bee no  
motion but for some end , as there can bee  
no effect but from some efficient. Thence we  
proceed to the meanes whereby the ende may  
bee attained : for it is in vaine to propound  
an end unto our selues , if either the way be  
impossible , or imperfect ; if either it cannot  
bee knowne, or doe not leade to the fruition  
theroof. In the meanes we consider, whence  
direction is to bee taken , and what is to bee  
learned : and therewe shew what, and who  
God is , how wee must conceine of him ,  
why hee ought to be worshipped, what con-  
nant hee made with Adam in the time of in-  
nocencie , and how Adam by transgression  
fell, and plunged himselfe, and his posteritie  
into

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into woe and miserie unspeakable, intolerable, and eternall. In the next place wee lay downe the meanes, that God hath ordained for mans recoverie: And there is handled wh it Christ is, what hee hath done for vs, how wee are made partakers of his benefites, how faith is wrought and increased in vs, and what obedience we owe to God in Christ, who is the object of Christian Religion. And because the Godly in this course of Christianitie are compassed about with infirmities, subiect to many falles, and assaulted with many tentations, which might discourage and turne them out of the way, therefore wee haue added, what course a Christian should take to grow in grace, how hee may bee preserved from falling, how hee should recover after his fall, and of what priuiledges the Godly are, or may be partakers in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the meanes is manifested. For as it is a way prescribed of God; so it leadeth vs vnto God, the first, chiefe, and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such godly Householders, as desire to in-  
struēt

To the Christian Reader.

struct and traine up their children and servants in the information and feare of the Lord, but want leifure, or abilitie, to furnish themselves out of larger and more learned Treatises. For their sakes wee haue aduentured to compile this poore Treatise, and make it common, that they might haue some helpe at hand, whereby they might be confirmed in the truth, against the vaine cauls of the Papists, and the better inabled to informe them that be committed to their charge. If any such shall vouchsafe to make use of this booke, wee would desire him to marke, and obserue these few things. First that the letters, a, and b, and c, &c. set ouer the Answer, doe direct, what part of the Answer the Testimonies of Scripture alleaged doe serue to confirme. And the figures. 1. 2. 3. &c. doe intimate what words, or which parts of the Answer; are explained in the Exposition. Secondly, in teaching the Questions and Answeres, take the paines to search into the proofes which are alleaged for confirmation of the matter; and if the same thing, word for word be not found in the Verses of Scripture cited, then be pleased further to enquire what Reasons or Arguments may be drawne from the place, to prooue what is intended. This we commend, because it is a course be-

## To the Christian Reader.

honestfull for the obtayning of wel-grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Exposition of euery Answer, take notice what is deliuered by way of explication or confirmation, and what reasons, and how many, are brought to prone any point. Thereby a man shall bee enabled to referre that which hee heareth in the publike assembly, or readeth in Godly and learned Bookes, to some head, apply it to right purpose, treasure it up safe in memorie for use in the time of neede, and haue in readinesse to answer the gain-sayers.

Thus heartily desiring and hoping (good Reader) that thou wilt make use of these directions giuen, profitably to guide thee through this small worke; wee commit thee to God, and the word of his grace, who is able to direct, and safely leade thee vnto eternall happinesse; craning that if thou receiue benefit from God vpon the persuall of this simple Treatise, thou be carefull to poure out thy soule vnto God for vs, that hee would enrich vs with his grace more and more, for the glorie of God, the good of his Church, and the comfort of our owne soules.

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*Lord's Supper*

*Reading Scriptures*

*Holy Fast*

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*Decalogue*

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*FINIS.*



A

## Short Catechisme,

with an Exposition upon  
the same.

Q **W**hat ought to be the chiefe,  
and continuall care of eu-  
ry man in this life?

A, To a glorie & God,  
and to saue his soule. 1. Cor. 10. 31. b. Act.

16. 30. 31. Mat. 16. 26. *what is gods glory?*

Expos. 1. Gods glory, that is, his *his lust*  
passing worthinesse, cannot be encreased, *can it be en-*  
nor fully manifested Ex. 33. 20. because *creased*  
he is most perfect Psal. 16. 2. and infinite, *why soe*  
Job. 22. 2. and 35. 7. God is said to glori- *when is god*  
fie himselfe, when he makes his excellen- *said to glorify*  
cie to appeare. Numb. 14. 21. Psal. 72. 19. *himselfe*  
Ezek. 43. 2. Angels and men glorifie *when do angels*  
him, when they extoll his greatnes, and *men glorify*  
testifie their acknowledgement of his *god*  
glorie, Luk. 2. 14. Reu. 14. 7. Exod. 15. 2.  
Here then to glorifie God, is inwardly *what is it*  
in heart, Rom. 4. 20. 1. Cor. 6. 30. and *then to glorify*  
out *god*

outwardly in word and action. Matth. 5.  
16. 1. Pet. 2. 12. to acknowledge God to  
be such a one as he hath reuealed him-  
selfe, Reu. 4. 9. 11. Psalm. 29. 1. 2. and 50.

*why should man  
be most careful  
of glorifying  
God?* 23. Of glorifying God man should bee  
most carefull: for God is the beginning,  
from which, and the end vnto which al  
things doe tend. Rom. 11. 36. his glorie<sup>2</sup>  
is in it selfe most excellent. Exod. 33. 18.  
19. Psal. 148. 1. 3. most deare to him. Exod. 3  
7. 4. 5. Esa. 42. 8. and 48. 11. the supreme<sup>4</sup>  
end of all diuine reuelation. Ephes. 2. 7.  
of all his workes, Eph. 1. 5. 6. Prou. 16. 4.  
Exod. 9. 16. Psal. 50. 15. Iohn. 11. 4. 40. of  
mans life. Psal. 64. 5. and seruice. Zach. 7. 7  
5. 6. Psalm. 101. 1. Ioh. 3. 28. 29. and<sup>8</sup> all<sup>6</sup>  
meanes furthering the same, are auail-  
able to mans saluation. Rom. 4. 20. 21.  
Ier. 13. 16. Mal. 2. 2. 1. Sam. 2. 30. Psalm.  
50. 23.

*what is it to take  
care of ones  
saluation?* 2. To take care for our saluation, is so  
to liue here, that we may liue with the  
Lord hereafter. Phil. 2. 12. 2. Pet. 3. 11. 14.  
*why should  
man take care  
of his saluation* The saluation of the soule is most preti-  
ous. Psal. 49. 8. cannot be obtained with-  
out care. Act. 2. 37. 1. Cor. 9. 24. Matth. 7.  
13. Luk. 13. 24. and he is euer mindelesse  
of Gods glory, that is carelesse of his  
eternall

eternall happinesse. Eph. 2. 12. Ioh. 5. 44.  
and 7. 18. Also eternall life is a durable  
treasure. Luk. 12. 33. and 16. 9. 10. 1. Tim.  
6. 17. 18. all worldly things are vaine vn-  
certaine, and transitory. Matth. 6. 19.  
Psal. 73. 18. 19. the soule came from God  
and is after a restless manner carried to  
seeke and desire communion with God;  
and a desire to bee happie is naturally  
planted in the hearts of all men by God  
himselſe, therefore wee should earnestly  
set our affections vpon things that are  
about. Col. 3. 1. 2. Phil. 3. 3. 12. 13. 14. and  
infinitely desire the enioying of Gods  
presence in heauen: for he is infinite in  
goodnes, the highest of all things that  
are to be desired.

*Q. Whence must we take direction to at-  
taine hereunto?*

**A. Out of the word of God alone,**

*c Ioh. 20. 31. why must we take direction out of the  
word how to obtaine salvation?*

*Expos. 3.* God onely can giue the crowne of glory. 2. Tim. 4. 8. 1am. 1. 12. he  
also is the author, obiect, and end of true religion. Gen. 18. 19. Act. 18. 25. 26. Ioh. 6. 29. therefore none but he can reueale  
the way how wee should obtaine that euermore  
lasting inheritance. Psal. 16. 11. Pro-

2. 6.

How may it be proved that god is the author of religion.  
there can be 2.6.9. For the nature of God is incom-  
prehensible, his will and workes are vn-  
searchable. Heb. 11.6. Deut. 4.4.6. and  
his will and 29.29. Heb. 11.3. No man hath knowne  
the Father but the Son, and he to whom  
the Sonne hath reuealed him, Ioh. 1.18.  
Marth. 11.27. and the gospell is an hid-  
den mysterie. 1. Cor. 2.7.10. Rom. 16.25.  
so that wee can know nothing of  
God, vntill God himselfe manifesteth it  
vnto vs Psal. 103.7. and 147.19. 20. By  
the word of God, we vnderstand the will  
of God reuealed to reasonable creatures,  
teaching them what to doe, belceue, and  
leauē vndone, Deut. 29.29.

What call you the word of God?

A. The holy Scripture & immedi-  
ately inspired, which is contained in the  
bookes of the Old & New Testament,  
2. Tim. 3.16.

Expos. 4. This word of God hath  
hitherto bene diuersly made knowne,  
Heb. 1.1. as by inspiration, 2. Chron. 15.  
1. Esa. 59.21. 2. Pet. 1. 21. Ingrauiing in  
the heart, Rom. 2.14. visions, Num. 22.  
6.8. Act. 10.10, 11, Apo. 1.10. Dreames,  
Iob. 33. 14. 15. Gen. 40. 8. Vision and  
Thummin, Numb. 27. 21. 1. Sam. 30. 7.8.

Signes,

with an Exposition upon the same. 3

6 Signes, Gen. 32.24. Exod. 13.21. Audible voice, Exod. 20.1.2. Gen. 22.11.15. and lastly<sup>in How is this un-  
reveled in way  
ting called</sup> by writing, Exod. 17.14. This word so reuealed, is by excellency called the Scripture, Gal. 3.22. Ioh. 10.35. and the<sup>why is it cal-  
led by holyc  
scripture</sup> holy Scriptures, Rom. 1.2. in respect of God the Author, Act. 1.16. and 4.25. the holy pen men Luke. 13.28. 2. Pet. 1.21. the matter, 1 Tim. 6.3. Tit. 1.1. and end there<sup>why was this  
truth deliue-  
to church  
in writings</sup> of, Rom. 15.4. 2 Tim. 3.17. The truth of God was deliuered to the Church in writing, Deut. 31.9. Hos. 8.12. Reu. 2.1. that it might be preserved pure from corruption, 2. Pet. 1.12.13. 15. be better conuained to posteritie. Ier. 36.27,28. Deut. 31.9. began infallible standard of true doctrine, and determiner of all controuersies. Esa. 8.10. Mal. 4.4. Deut. 17.11. that our faith might be confirmed beholding the accomplishment of things prophesied, 1. King. 13.2. with 2 Kings 23.16. Acts 17.10.11. and for the more full instruction of the Church, the time of the Mesias either drawing on, Mal. 4.4. or being come, Luke 1.2.3.

5. To be immediately inspired, is to be as it were breathed, and to come from the father by the holy Ghost, without all meanes. And thus the holy Scriptures were  
B inspired

*How were scriptures inspired?* inspired both for matter, and words. Luk. 1.70. 2. Pet. 1.21.

*Q. What are the bookes of the old Testament?*

*A. Moses and the Prophets, Luk. 24.27.*

*What mean you by the books of the old testament?* *Expos. 6.* All the books of holy Scripture, given by God to the Church of the Iewes, are called the Law. Luk. 16. 17. Iohn. 1.2. 34. and the Prophets: Rom. 1.2. and 16. 25. 26. because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1 Pet. 1. 11. Heb. 1.1. But ordinarily they are comprised vnder these two heads, the Law, and the Prophets. Match. 22. 40. Act. 13. 15. Matth. 7. 12. or the Law of Moses and the Prophets. Act. 28. 23. of Moses and the Prophets: Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named from the rest, because he was first & chief of the prophets: as the psalmes are mentioned particularly, Luk. 24. 44<sup>th</sup> because they are the choice & flower of all other Scripture.

*Why is Moses distinctly named?* *Why are the psalmes distinctly mentioned, for we read them distinguished into Moses & the prophets & the psalmes.* *Q. Which are the Bookes of the new Testament?* *A.* Mathew, Marke, Luke, and the rest, as they follow in our Bibles.

*Q. How may it bee proued that those bookes*



with an Exposition upon the same. 7

bookes are the word of God, immediately inspired by the holy Ghost to the Prophets and Apostles?

1. 7 By the 8 testimonie of the Church, 9 constancie of the Saints, 10 miracles wrought to confirme the truth, and the 11 Antiquitie thereof. 2. Pet. 1. 19 & Rev. 6. 9. h 1. King. 17. 24. Ioh. 3. 9. 1. Ier. 6. 16. Heb. 13. 8.

Expos. 7. It is very expedient & necessary, <sup>the word of god</sup> that all Christians of age & discretion, should know that the Scriptures are the very Word of God, the immediate and infallible truth of God that is to bee receiued, obeyed and beleueed. For thereby wee are the better fitted to heare, reade, and receiue the Word with attention, ioy, reuerence, submission. Act. 10. 33. and assurance of faith: which being a diuine grace must haue a diuine foundation. 2. Tim. 3. 15. 16. 1. Ioh. 5. 9. & being certaine must haue a sure ground, euen the word of God. Ioh. 5. 46. Eph. 2. 20. Rom. 4. 18. Also it ministers no small comfort in affliction and temptation, that wee know whom wee haue trusted, 2. Tim. 1. 2. Act 3. 29. This must be knowen not by opinion, or probable coniecture, which may deceiue, but by certaine and distinct knowledge, <sup>what is it to know them to be word of God? why is it expedient to be known?</sup> <sup>How must this be known?</sup>

*What is required in certaintie and distinct*

*Enowledg*

ledge, whereby wee conceive of things certaine certainly as they are, and are assured that wee conceive of them none otherwise then as they are, that wee may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2. Cor. 13. 3. We

*How come we*

*to the know-*

*ledge herof*

*What rules are*

*to be observed for*

*the fuller clearing*

*of this matter*

come not to the vnderstanding herof by sense, or discourse of reason: this matter is to be discerned and beleueed by faith.

But for the fuller clearing of the point, sundry rules are to bee observed, both concerning faith, and concerning the Scripture

*1. Rule.*

*How are they*

*distinguished*

it selfe. 1.<sup>e</sup> Distinction must be made betweene certaintie of faith, and certaintie of sense or sight. Things beleueed in themselves are more certaine then things seene, but they are not alwaies so apprehended by vs. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it preuaile against them Gen. 15. 6. 8.

*2. Rule. Implicit*

*faith must be*

*distinguished*

*from faith*

*explicite*

*what is faith*

*implicit*

*what is faith*

*explicite*

1. Cor. 13. 9. 2. Iud 6. 36. 37. 38. 2.<sup>e</sup> Implicit faith, by which we consciously beleue that such bookes are the Word of God, not vnderstanding the sense of them, is to be distinguished from explicite faith, which is euer ioynd with a distinct and certaine vnderstanding of the thing beleueed. Ioh.

*3. Rule. Historicall*

*faith must be*

*distinguished*

*from faith*

*implicit*

3. 2. 20. 3.<sup>e</sup> Historicall faith, which stands

*with an exposition upon the same.* 9

in the certainty of the mind, and beleevues God speaking in his Word, must bee distinguished from iustifying and saving faith, which contains the perswasion & confidence of the heart, whereby wee not onely beleevue the Word of God to be the chiefe truth, but also doe embrace it, as contrayning the chiefe good of man. Iam.

2. 19. Ioh. 5. 35. Heb. 6. 11. and 10. 22.<sup>why are</sup>  
Eph. 3. 12.<sup>the to be dis-</sup> for all things in Scripture are <sup>tinguished</sup>  
not alike to be beleevued, neither doe the

same Arguments serue to beget each <sup>4 Rule</sup>  
faith. 4. Concerning the Scripture, wee must put difference betweene the doctrine therein contained, and the writing: <sup>why is this</sup>  
for the signe is for the sense, and the <sup>rule to be</sup>  
knowledge and faith of both is not alike <sup>observed</sup>

necessary. The doctrine was ever necessary to be beleevued, the manner of revealing was not alwayes. Ioh. 8. 14. 5. Of <sup>5 Rule</sup>  
doctrines some are simply necessary to saluation, containing the maine grounds and chiefe heads of Christian Religion: others are expositions, or amplifications of the same, very profitable, but not of such necessitie. 1. Cor. 2. 12. 13. Col. 2. 18. 19. Phil. 3. 15. 6. A distinction is to bee <sup>6 Rule</sup>  
put betweene the Scripture generally

why is this to  
be noted.

7 Rule.

8 Rule.

what is y<sup>e</sup> fourth  
argument  
A the testimo-  
ny of the church.

under the  
name of the  
church do y<sup>e</sup>

considered, in respect of the manner of  
reuealing, and betweene the number and  
order of the Bookes: it being one thing  
to beleue that the will of God is now  
fully and wholly committed to writing;  
another that this is the distinct order, and  
precise number of Bookes. 7. Also it is  
one thing to beleue that God is the au-  
thour of this or that Booke; another to  
beleue that it was written by this or that  
Scribe or Amanuensis; so that a diffe-  
rence is to be made betweene the chiefe  
Authour of a Booke, and the Instrument  
thereof. 1. Cor. 12. 3. Mat. 10. 20. 8. The  
substance of doctrine necessarie to salua-  
tion contained in Scripture, is to bee be-  
leued with an expresse, historicall, and sa-  
luting faith: but the number and order of  
bookes is to bee beleued with faith hi-  
storicall. what vnderstand y<sup>e</sup> by the church.

8. By the Church we vnderstand not  
the Pope, whome the Papists call the  
Church virtuell; not his Bishops and Car-  
dinals met in a generall Councell, whom  
they call the Church representatiue; but  
the whole company of beleeuers, who  
haue professed the true faith; whether  
those who receiued the bookes of holy  
Scripture

Scripture from the Prophets and Apostles, or those who liued after. Vnder the name of the Church wee comprehend not the Prophets and Apostles, as they were immediately chosen and called to be the penmen of holy Scripture; for they wrote not as men in the Church, but aboute the Church. The Church of the Iewes professed the doctrine, and receiued the Bookes of the old Testament, and testified of them that they were diuine. To whose testimonie these things giue force; 1. To them were committed the Oracles of God. Rom. 3. 2. 2. In great miserie they haue constantly confessed the same, when as by the onely denying thereof, they might haue beene partakers both of liberty and rule. 3. Notwithstanding the high Priests and others persecuted the Prophets while they liued, yet they receiued their writings as propheticall and diuine. 4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the Old Testament is kept pure and vncorrupt amongst them, euen in those places which doe euidently con-

What bookes  
doth the Chris-  
tian church  
receiue.

What thinges  
giue waight  
to this axu-  
ment.

How many  
wayes is this  
testimony of  
the church  
to be confide-  
red.

firm the truth of Christian religion, Esa.  
53. 3. 4. 5. &c.<sup>9</sup> The Christian Church  
hath embraced the doctrine of God, and  
received the bookes both of the Old and  
New Testament.\* To whose testimonie  
two things giue waight: 1.<sup>1</sup> their great  
constancie, 2.<sup>2</sup> their admirable and sweet  
consent: for in other matters we may ob-  
serue differences in opinions, in this a  
singular & wonderfull agreement. This  
testimonie of Christians is considered  
three wayes; 1. Of the vniuersall Church,  
which from the beginning thereof vntill  
these times, professing the Christian re-  
ligion to bee diuine, doth also professe  
that these bookes are of God. 2. Of the  
seuerall primatiue Churches, which first  
received the bookes of the Old Testa-  
ment, and the Epistles written from the  
Apostles, to them, their Pastours, or to  
some they knew, and after deliuered them  
vnder the same title, to their successours  
and others Churches. 3. Of the Pastors  
and Doctores, who (being furnished with  
skill, both in the tongues and matters  
diuine) vpon due triall and examination  
haue pronounced their iudgement, and  
approoued them to the people commit-  
ted

with an exposition upon the same.

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red to their charge. This testimonie is of  
great weight and importance; profitable  
to prepare the heart, and to moue it to  
beleue<sup>2</sup> of all humane testimonies wher-  
by the Authour of any booke that hath,  
is, or shall be extant, can be prooued, the  
greatest, both in respect of the multi-  
tude, wisdom, honestie, faithfulness  
of the witnesses, and the likenes, constan-  
cie, and continuance of the Testimonie  
it selfe. But this testimonie is onely hu-  
mane: not the onely, not the chiefe,  
whereby the truth and diuinitie of the  
Scripture is confirmed, neither can it be  
the ground of diuine faith and assurance.

*2 argument  
constancy of  
the sants.*

9. The Saints of God of all sorts and  
conditions, noble, base, rich, poore, lear-  
ned, & vnlearned, old, young, married, vn-  
married, &c. haue suffered the most grie-  
uous torments, vsuall, vnusuall, speedy,  
slowe, euen what hell could inuent, or  
mans malice finde out, for the defence of  
this truth. All these things <sup>2</sup> number  
numberles endured, and that with <sup>3</sup> great  
constancie and ioy, euen with a cheere-  
full heart and merrie countenance, so  
that none can thinke they suffered out of  
weakenesse, pride, vaine-glory, or dis-  
content.

*what things  
they might  
to this argu-  
ment.*

*what is the force of this argument?* content. This the patient suffering of the Martyrs is not testimonie meere<sup>ly</sup> humane, but partly diuine: for that courage, and cheerefulnesse which they shewed in the the midst of all torments, was not from nature, but from above.

*3 Argument  
miracles  
what things  
give force  
to this argu-  
ment?* 10. Many and great wonders, such as Sathan himse<sup>lf</sup>e cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not denie to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9, and 20. 10, Exod. 19. 16, 1. King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirme the diuinity of this truth, and writing, to them who were eye witnesses thereof. Heb. 2. 3. Ioh. 20. 20. Iudg. 2. 7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

*4 Argument  
Antiquity  
How doth this  
proue it?  
why soe?* 11. That which is most ancient, is most true and diuine; the purest Religion is before all others; there must needs bee a Law before transgression; and<sup>2</sup> a com-  
mandement



with an Exposition upon the same. 15

mandement given vnto man before there  
could bee place for the Deuill to tempt  
him. But the Religion taught in Scrip-  
ture is of greatest antiquity: the doctrine  
of the Creation and fall there handled,  
in all other Stories whatsoever is omitted.

Q. How else? & Argument the stile

A. By the stile, 13 *efficacie*, 14 *consent*, 15 *admirable*, 16 *doctrine*, 17 *excellent*, 18 *end*, and the witness 19 of  
the Scripture it selfe. k Gen. 1. 7. 1. Psa. 50.  
1. Esa. 44. 24. Exod. 20. 1. 2. 1. Cor. 11. 23.  
Ioh. 3. 36. 1. Cor. 1. 2. 1. Ioh. 1. 2. 1. Psa.  
19. 8. Rom. 15. 4. 2. Rom. 7. 7. Zeph. 3. 11.  
Z ch. 13. 2. Act. 5. 29. Act. 9. 5. 20. 21. Phil.  
1. 12. 13. Rom. 15. 19. 2. Cor. 4. 8. 9. 10.  
m Gene. 3. 15. and 49. 10. Esa 9. 6. Dan. 9.  
24. Matth. 1. 18. Act. 10. 43. n Psa. 119.  
129. 138. 172. Deut. 4. 5. 6. o Ioh. 20. 31.  
p 2. Tim. 3. 16. 2. Pet. 1. 1. 19.

Epof. 12. By the stile of the Scripture, we  
vnderstand not the externall superficies  
of words, but the whole order, character,  
frame, and comprehension, which fely  
agreeth to the dignitie of the speaker; and  
nature of the Argument, and is tempered  
according to the capacitie and condition  
of them for whose sakes it was written

Indeede.

Hath not euē deede every Prophet and Apostle al-  
~~ty~~ <sup>most</sup> had a peculiar stile; *Esay* is elo-  
~~quē~~ <sup>quent</sup>, sweete, and more adorned; *Solo-*  
~~mon~~ <sup>mon</sup> accurate, *Ieremie* vehement, and

more rough, *Amos* simple, but all are di-  
 vine. These things declare the maiestie  
 of the style. 1. The titles that the Authour  
 of the holy Scripture doth iustly challenge  
 vnto him selfe, which import indepen-  
 dence of nature, *Exod.* 3. 14. suprema-  
 cencie of power, and soueraignty, *Psal.*  
 50. 1. 2. excellencie both of properties and  
 workes, *Gen.* 17. 1. *Esa.* 42. 5. and 40. 12.

what things de-  
 clare the ma-  
 iesty of the  
 stile.  
 what manner  
 is vsed in  
 teachinge.  
 26. 2. The manner vsed in teaching, com-  
 manding, promising, and threatning.  
 Things aboue reason, hidden misteries,  
 such as exceede all humane capacitie, are  
 vnfolded, without all argumentation or  
 furniture of perswasion, *1. Cor.* 2. 7. and  
 we are required to vnderstand and be-  
 lieue them, relying vpon the truth and  
 credit of the reuealer. In giuing the law,  
 no proeme is vsed, but, Thus said the  
 Lord; no conclusion, but the Lord hath  
 spoken. *Exod.* 20. 1. 2. Commandements  
 of which no reason can be rendred, are  
 enioyned *Gen.* 2. 17. and that which a  
 naturall man would account foolishnes,

what manner  
 is vsed in  
 commaunding.  
 is

with an exposition upon the same. 17

is peremptorily and with great securitie required, Ioh. 3. 36. 1. Cor. 1. 23. 24. no argument being brought to perswade, or confirme the equitie of those commands, but onely the will of the Commander. Promises about likelihood are made, to assure of performance no reason it alleaged, but, I the Lord haue spoken, Esa. 51. 22. and 51. 3. 4. and to encourage against difficulties and dangers present, diuine assistance is promised both as necessary and sufficient, Ex. 4. 12. Ios. 1. 9. Icr. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Diuinitie of the style may be obserued. 3. That without respect of persons, hee doth prescribe Lawes to all men, priuate persons, and publike Magistrates, whole Kingdomes, and seuerall estates, commanding what is distastfull to their nature, and forbidding what they approue, promising not terrene honour, but life euerlasting if they be obedient; threatning not with racke or gybbet, but eternal death, if they disobey, Ios. 1. 1. 2. Ioh. 3. 16. 1. Sam. 12. 25. 4. That the Ministers of the Lord of Hostes doe require attention, faith, and obedience, to what-  
soever

what manner  
is used in pro-  
misinge.

what particu-  
lars are here  
to be obserued

focuer they speake in the name of the  
 Lord, whether it were prophesie, com-  
 mandement, or rebuke; whether they  
 called to repentance and reformation of  
 things amisse, or exhorted to obedience,  
 1. Cor. 11. 23. Mich. 1. 1. 2. The low and  
 humble manner of speech, vled in holy  
 Scripture, cannot iustly offend any man;  
 for it was penned to the vse and behoote  
 both of the learned and vnlearned, Rom.  
 1. 4. though the phrase bee plaine, the  
 matter is high and excellent profounde  
 and vn-vtterable, Hof. 8. 12. Act. 2. 11.  
 Easienesse and plainnesse doth best be-  
 seeme the truth: a Pearle needes not Pain-  
 ting, nor truth to be vnderpropped with  
 forraine aides, it is of it selfe sufficient  
 to vphold and sustaine it selfe: it be-  
 comes not the Maiestie of a Prince to  
 play the Orator; and though the Scrip-  
 ture bee simple in word, it is great in  
 power: no writings of Man, though ne-  
 uer so well set forth, with wit, words, or-  
 der, or depth of learning, can so enlight-  
 ten the minde, moue the will, pierce the  
 heart, and stirre vp the affections, as doth  
 the word of God. Neither doe the Scrip-  
 tures want eloquence, if the matter bee  
 well

of holy manner  
 of speech in  
 scripture  
 low & humble  
 why was it  
 penned in so  
 humble manner

with an Exposition upon the same. 19

well weighed: no writing doth, or can equalise them in pithinesse of prophesying, or feruentnesse of praying. The song of *Moses*, and the beginning of *Esay*, in varietie and force of eloquence, doe farre exceed all authors, Greeke & Latin; if comparison bee made betwixt those places, & whatsoeuer is most excellently indited by man, either in Greeke or Latin, you may easely discern, the one was written by a Diuine, the other by an humane spirit. <sup>Argument of</sup>

13. The efficacie of this doctrine doth <sup>efficacie.</sup> powerfully demonstrate the Diuinity thereof; for it conuerts the soule, <sup>How doth the</sup> enlightens <sup>efficacy of the</sup> the eyes, *Psal.* 19. 7. 8. discouers sinne, <sup>word demon-</sup> *Rom.* 7. 7. conuinces the gainsayer, *2. Tim.* 3. 16. killeth and terrifieth. *2. Cor.* 3. 6. re- <sup>strate the</sup> ioyceth the heart, *Psal.* 19. 8. *Psal.* 119. 103. quickneth, *Psal.* 119. 50. 93. and comforteth, *Rom.* 15. 4. manifesteth the thoughts *1. Corinth.* 14. 25. ouerthrowes false Religions, casteth downe strong holds, and the whole kingdome of Satan, <sup>12</sup> stoppeth the mouth of Oracles, <sup>13</sup> destroies Idols. *2. Cor.* 10. 4. *Zeph.* 2. 11. *Zach.* 13. 2. and remaines inuincible, notwithstanding all opposition. *Act.* 5. 38. 39. These things <sup>what things</sup> commend the efficacie of this word. <sup>commend the</sup> <sup>efficacy of the</sup> <sup>word.</sup>

1. The

1 word. 1. The nature thereof is opposite to the wiledome and will of a naturall man. 1. Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath preuayled. 2. It hath preuayled, not onely with the grosse and sortish Gentiles, who serued other Gods: Gal. 4. 8. but even with the most fierce and bitter enemies thereof. Act. 9. 5. 6.

3 20. 21. 3.<sup>o</sup> The enemies who did oppose this truth were many, mighty, and sub-  
*what were the principal enemies of this truth*  
 principal enemies; as principally the' Deuill, out of his hatred against Gods glory, and mans saluation. Eph. 6. 12. Apo. 2. 10. and the

*who were his instruments*  
 Romane Emperours as his instruments, the rest of the world furthering, and the  
*what moved them to persecute this truth*  
 Jewes stirring them vp; all which out of their loue to falschoode and Idolatry, and their malice against the Christian Religion, did<sup>r</sup> with incredible furie, and  
*how did they persecute it*  
 vigilancy, labour the vtter abolition of this truth. Act. 4. 27. and 9. 2. Math. 10.

18. 22. Ioh. 16. 2. 1<sup>st</sup> 13. 50. and 14. 2. 5.  
*who were publishers of this truth*  
 19. 1. Thes. 2. 15, 16. 4.<sup>o</sup> The persons whom the Lord did chuse to bee publishers of this heavenly doctrine, were in<sup>r</sup> number fewe, in outwrd appearance<sup>2</sup> simple,<sup>2</sup> rude, base, and weake, and somerimes also<sup>3</sup> negligent Matth. 4. 18. 19. 20. Luke 3

with an Exposition upon the same. 21

6. 1. 2. Cor. 4. 7. 8. Mat. 13. 25. 5. These simple and weake men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1. Cor. 2. 4. 1. Thess. 3. 4. Act. 9. 16. 2. Tim. 3. 2. 6. The number of all sorts, ages, conditions, sexes, & nations, who gaue credit to this doctrine, & confirmed the same with the losse of their liues, was innumerable. Apoc. 6. 9. 10. 7. In short time a great part of the habitable world was conuerted, brought to the obedience of faith, so that Paul filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospell Col. 1. 6. Rom. 15. 19. 8. The more the truth was persecuted, the more it did preuaile, Act. 8. 3. 4. Phil. 1. 14. 9. Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still remaine safe, and intire in their custodie when the Hebrew Language did lye almost vnknowne, and had perished altogether, had not the Lord prouided for Religion; then by the Iewes, the deadly enemies of Christ, was the Doctrine of Christian faith preserved. 10. To these wee may adde, the dreadfull iudgements of God, which fell vpon the persecutors

C

of

of the Christian faith; amongst whom some were forced, at their last gaspe, to acknowledge the Diuinitie of this word. All which things doe strongly confirme the propagation, defence and conseruation of this truth and Doctrin, to bee admirable, and of God.

*Argument  
How doth this con-  
sent proue the  
Scripture to be  
of God.*

*By what instances  
may this be  
cleared.*

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot bee ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5. 46<sup>t</sup>. This may sufficiently appeare, by comparing the propheties of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New, Gene. 3. 15. and 12. 2. and 49. 10. Numb. 14. 17. Dan. 9. 25. Matth. 1. 18. Luke 1. 55. and 24. 27. 44. Act. 26. 22. Deut. 32. 21. Mal. 1. 10. 11. Psal. 2. 8. and 110. 2. Act. 11. 18. Psal. 118. 22. 23. Matth. 21. 42. Such exact consēt as here is to be found, is impossible to be fained of men, or Angels, as the things fore-told were remooued from their knowledge and finding out, vnill they were reuealed. These considerations giue strength to this argument.

*what considera-  
tions giue strength to this argument.*

ons



bons giue strength to this argument. 1.

The length of time, in which this writing continued; viz. from *Moses* vntill *John*, which preuented all conceits of forgerie, since they were not written in one, nor yet in many ages. 2. The multitude of Bookes that were written, and

of Writers who were imployed in that seruice. 3. The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2. 1. 2. and 36 5. Ezeck. 1. 1.

4. The silence of the aduersaries, who in all that long space mentioned, whilst the Scripture was in writing, could neuer detect any thing in those Bookes, as

false, or erroneous; whose silence is of great weight in this case, because they were eye witnessers of those things which our Sauour taught, did, and suffered, according as it was prophesied of him:

so that they knew the prophesies, saw the accomplisment of the, & were acquainted with that which the Apostles had written.

If the Prophets or Apostles who wrote the same Histories, doe seeme to dissent in any circumstances, this doth nothing derogate from their authority: for in the

same Histories, they differ from then

they differ from then

they differ from then

they differ from then

they differ from then

they differ from then

they differ from then

they differ from then

differ not, the fault is our ignorance, and apprehension: by a right and iust interpretation, they may easily be reconciled; and the<sup>2</sup> dissonancie which seemes to be amongst them in small things, doth free them from al suspicion of fraud; and their sweet consent in all matters of importance, doth conuince that they wrote by the guidance of the same Spirit. If they had all written one thing, they might seeme superfluous; if each a new historie, there could appeare no steps of consent; when they relate the same story with the same circumstances, they haue their vse, one sometimes speaking more plainly than the other, and when they agree in<sup>4</sup> matter, but seeme to dissent in circumstance, the truth is the more confirmed, an argument of fuller credit may be drawne out of that dissent: for as the Heathen man obserueth, too exact diligence is neither approued of all, neither doth it want suspicion. To this sweet agreement of holy Scripture with it selfe, it might be further added, that it agreeth with all other truth whatsoeuer: there is nothing true in Diuinity, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in Diu-

*declare this  
more plainly*

*not the  
doctrine of script  
ure with all  
other truth  
whatsoeuer.*

Diuinity, but it may be ouerthrowne by the principles of right & true philosophy. <sup>Argument</sup>

15. The matter intreated of in holy

- 1 Scripture is diuine and wonderfull: It <sup>excellent matter</sup> <sup>How doth this</sup> <sup>prooue the</sup> <sup>to be of god.</sup> <sup>Declare this by</sup> <sup>some particu</sup> <sup>lar instances</sup>  
explicates vnto vs the nature, proper-  
ties, & high acts of God, purely & holi-  
ly. It describes the person of Christ, so fit-  
ly, excellently, & conueniently, that if  
the mind of man consider it attentiuely,  
of necessitie it must acknowledge, it  
doth exceede the reach of a finite vnder-  
standing. It discouers vnto vs the misery  
and corruption of man by nature, the in-  
comprehensible loue of God in Iesus  
Christ towards man; that happy recon-  
ciliation if (wee so speake) of his iustice  
and mercie by his infinite wisdom, &  
ordaining Iesus Christ to be our Media-  
tor; and it vnfoldes the couenant of Grace,  
which God made with man after his fal-  
l; al which can be drawne from no foun-  
taine, but diuine reuelation, 1. Cor. 2. 7. 1.  
Eph. 3. 4. 5. Col 1. 26. The Scripture also  
contains the Law of God, which tea-  
cherh the durie of man, and that is wise &  
iust; the Gentiles themselves being Ind-  
ges, Deu. 4. 5. 6. 7. In the precepts diu-  
notes of Diuinitie may be obserued; as  
1. The surpassing excellencie of the act,  
requiring

requiring that we should denie our selues  
 and leade our liues according to the ap-  
 pointment of the Lord, Matth. 16. 24. 25  
 2 Rom. 28. 12. 13. 2. The wonderfull equi-  
 tie that doth appeare in euery comman-  
 3 dement. 3, The admirable strangenes of  
 some Acts, which a naturall man would  
 count foolishnes, yet prescribed it as ne-  
 4 cessarie, Ioh. 3. 36. and 8. 24. 4. The man-  
 ner how obedience is required, viz. that  
 it proceed from a pure heart, a good con-  
 science, and faith vnfaigned, Deut. 6 5. 1.  
 Cor. 13. 2. 1. Tim. 1. 5. 5. And the per-  
 5 fection of the law, cōmanding & allow-  
 ing all good, but forbidding and con-  
 demning all sinne & wickednes, of what  
 kinde soeuer. Take a brieft view of the  
 ten Cōmandemen<sup>s</sup>, are they not plaine,  
 1 pure, 2 brieft, 3 perfect, iust, extending to  
 all, binding the conscience, and reaching  
 to the very thoughts? And doe not all  
 these things cōmend vnto vs the iustice,  
 wisdom, holinesse, omnipotencie, om-  
 ni-science, perfection, and absolute so-  
 ueraigntie of the Law-giuer? The pro-  
 mises and threatnings annexed to the  
 Law, will suffer vs to acknowledge none  
 other author of them, but the Lord al-  
 lone: for none can make them but hee,  
 hee

what example  
 may be giuen  
 hereof.

what notes of di-  
 uinity may be  
 offered in the  
 promises and  
 threatnings

hee onely can giue eternall life, & inflict eternall condemnation. Moreouer these are so set together with the commandments, as they can moue none, but onely the conscience of him, who doth acknowledge the cōmādemēt to be diuine.

16. The end of the Scripture is Diuine, *Argument* *excellent end.* *what is the end of the scrip.* *How may it appeare that the glory of god is the end of the scrip.* *see in three*  
*viz.* the glory of God, and the saluation of man; not temporall but eternall. The Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise, which shewes that they are from aboue, Ioh. 7.

18. and 5. 41. and 8. 30. 54 Gal. 1. 10.

2 And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? *How doth it appeare that the saluation of man is the end of the scrip.* *How doth this proue them to be diuine.*  
 This word also doth point out vnto man what true bleſſednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to proue vnto vs the Diuinitie thereof: for what is more agreeable to the wisdom, bounty, mercy, grace, and power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man, how hee may be admitted vnto Gods fauour, hauing offended, or direct and lead him forward in

the path of life, but the Lord alone?

*what is the force of these arguments.*  
These arguments are of great force, whether they be severally or ioynedly considered, and doe as strongly proue that the Christian Religion is onely true, as any other reason can, that there was, is, or ought to be any true Religion.

*10 Argument*  
*testimonie of*  
*scripture*  
*what are the*  
*ties of this*  
*testimonie.*  
*why see.*  
17. This testimonie of Scripture it selfe is most cleare, <sup>2</sup>certaine, <sup>3</sup>infallible, publique, and of it selfe worthy credit, it being the testimonie of the Lord him selfe, who is in all things to be beleeued.

*Is this testimonie of force to open the eyes of a man?*  
But the external light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2. Cor. 1. 22.

*Q. These reasons may conuince any, be he neuer so obstinate, but are they sufficient to perswade the heart hereof?*

**A.** No: the testimonie of the <sup>18</sup> Spirit is necessarie, & onely sufficient for this purpose. <sup>9</sup> 1. Cor. 2. 14. <sup>1</sup> 1. Ioh. 2. 20. 27.

*Why is the testimonie of the spirit necessary?*  
*Expof.* 18. By nature we are blinde in spirituall things. 1. Cor. 2. 14. Matth. 13. 14. though therefore the Scripture be a shining

with an Exposition upon the same. 29

shining light, Psal. 119. 105. yet vnlesse  
our eyes be opened, Psal. 119. 18. Act. 26.  
18. wee cannot see it, no more then a  
blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of supernaturall light  
and faith, 1. Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh.  
5. 6. 10. by the inspiration thereof were  
the Scriptures written, 2 Pet. 1. 21. the  
secrets of God are fully knowen vnto  
and effectually reuealed by the Spirit, 1.  
Cor. 2. 10. the same law which is written  
in the Scripture, the Spirit doth write in  
the hearts of men that be indued there-  
with, Esai. 59. 21. Hebr. 8. 10. For which  
reasons it must needs be, that the testi-  
monie of the Spirit is all-sufficient to  
perswade, and assure the heart that the  
Scriptures are the word of God. To pre-  
uent mistaking therein, obserue these  
rules. 1. The Spirit of God doth assu-  
redly perswade our consciences that the  
Scriptures are of God, by enlightening  
our eyes to behold the light, writing the  
Law in our hearts, sealing vp the promi-  
ses to our consciences, and causing vs  
sensibly to feeble the effects thereof, 1.  
Cor. 2. 12. Luk. 24. 45. 1. Cor. 14. 37. Iere.  
31. 33. 2. Cor. 12. 2. 1. Thes. 1. 5. with 1.  
Thes. 2. 13. Act. 16. 14. 2 This perswasio of  
the

why is it test.  
of the spirit  
all-sufficient

what rules are  
to be obserued  
to prevent mista-  
king in this  
matter

the Spirit is more certaine then can bee  
 prooued with reason, or expresse in  
 words: for things doubtfull may be pro-  
 ued, but things in themselues most cleare  
 and certaine, be aboue all prooffe and rea-  
 son; as the shining of the Sonne needes  
 not to be confirmed by argument to him,  
 that hath his eyes open to see the light  
 thereof. 3. This testimonie of the Holy  
 Ghost is certaine and manifest to him  
 that hath the Spirit, but priuate not pub-  
 lique, testifying onely to him who is en-  
 dued therewith; but not conuincing o-  
 thers, not confirming doctrines to others.

4. This testimony of the Spirit is not to  
 be seuered from the Word, which is the  
 instrument of the holy Ghost, & his pub-  
 lique testimony. It is not therefore iniu-  
 rious to trie the Spirit, by the word of  
 God. 1. Ioh 4. 1. seeing there is a mutuall  
 relation betweene the truth of the partic-  
 witnesing, and the truth of the thing  
 witnessed & the holy Spirit, the Author  
 of the Scripture, is euery-where like  
 vnto, and doth euery where agree with  
 himselfe. 5. The testimonie of the Spirit  
 doth not teach or assure vs of the Letters,  
 syllables, or seuerall words of holy Scrip-  
 ture, which are onely as a vessell, to carry  
 and

It is not in-  
 iurious to trye  
 the spirit



with an Exposition vpon the same. 31

and conuey that heauenly light vnto vs, but it doth seale in our hearts the sauing truth contained in those sacred writings into what language soeuer they be translated, Eph. 1. 13. 6. The Spirit doth not lead them in whom it dwelleth, absolutely & at once into all truth, but into all truth necessary to saluation, and by degrees. Ioh. 16. 13. with A& 1. 6. and 11. 2. <sup>what followeth hence?</sup> so that holy men partakers of the same Spirit, may erre in many things, & dissent one frō another in matters not fūdamētā.   
*Q. What are the properties of the Scripture?*

An. It is of <sup>19</sup> Diuine, <sup>20</sup> authoritie, the rule <sup>21</sup> of faith and manners, <sup>22</sup> necessary, <sup>23</sup> pure, <sup>24</sup> perfect, and <sup>25</sup> plaine  
2 Tim. 3. 16. Eccl. 12. 10. Gal. 6. 16.  
Rom. 10. 14. w Psal. 12. 6. \* Psal. 19. 7.  
Pro. 8. 9.

*Expos. 19.* <sup>n</sup> Such is the excellency of <sup>what is the diuine authority of holy scripture</sup> the holy Scripture, aboue all other writings whatsoeuer, 2 Tim. 3. 15. 2. Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophesies. 1 Tim. 1. 15. Heb. 11. 11. 2. Pet. 1. 19. and obeyed in all commandments. Iob. 23. 22. Iere. 13. 15. Rom. 1. 5. <sup>from whence both it this authority.</sup> God the Author thereof, bring of in-  
com-

comprehensible wisdom, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1. 2. and truth, that can neither deceiue nor be deceiued Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth onely and wholly depend vpon God the author of it, & therefore though one part may be preferred before another, in respect of excellency of matter and vse, Can. 1. 1. 1. Tim. 1. 15. in authoritie and certaintie euery part is equall, and onely Scripture is of diuine authoritie, Gal. 1. 8. Mat. 17. 5. 1. Cor. 11. 23.

Doth y<sup>e</sup> authority of holy scripture wholly depend vpon god.

May not one part of scripture be preferred before another as any other writing of equal authority with scripture.

How may it be proved that y<sup>e</sup> scripture is y<sup>e</sup> rule of faith & manners.

20. The Scriptures are the word of Christ, Col. 3. 16. whose word is vpright, Eccl. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. receiued by immediate diuine Reuelation. 2. Pet. 1. 21. and deliuered to the Church; sufficient to make the man of God perfect in all good workes, 2. Tim. 3. 16. 17. the treasure whence all doctrines must be taken, 1. Pet. 4. 11. Act. 26. 22. Lu. 16. 29. the touchstone wherby they must be tryed, Act. 17. 11. Esa. 8. 20. without which error in doctrine, and manners is y<sup>e</sup> nauoidable. Matth. 22. 29.

How is y<sup>e</sup> word necessary in respect of substance. 21. In respect of substance the word of God

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with an Exposition upon the same. 33

God was alwaies necessary, Eph. 2. 20. <sup>Why see?</sup>  
without which we could neither know,  
nor worship God aright, Heb. 11. 3. 6.

Matth. 22. 29. Ioh. 20. 31. 2. Tim. 3. 16. <sup>How is it necessary in respect of the manner of revealing?</sup>  
Rom. 15. 4. Luke. 24. 26. 27. In respect of  
the manner of revealing in writing, the  
Scriptures were necessary, euer since it  
pleased God after that manner to make  
knowne his will, Deut. 17. 18. Iosh. 1. 8.  
Rom. 15. 4. Luk. 1. 3. Iude. v. 3. & so shall  
be to the end of the world, 1. Cor. 10. 11.  
Reu. 22. 18.

22. This blessed word of God is free <sup>How is it free?</sup>  
from all, euen the least staine of folly,  
errour, falshood, or vniustice, Psal. 119.  
138. 140. Prou. 30. 5. Ioh. 17. 17. all  
things being laid downe holily and true-  
ly, both for substance, circumstance, and  
manner of speaking, Pla. 51. 1. Matt. 1. 25. <sup>What is the perfection of scripture?</sup>

23. Whatsoeuer was, is, or shall bee  
necessary, or profitable to bee knowne,  
beleueed, practised, or hoped for, that  
is fully comprehended in the bookes of  
the Prophets and Apostles, Luke 16. 29.  
31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8. 9. <sup>What things are to be observed that the perfection of scripture might more fully appeare?</sup>  
2. Tim. 3. 15. 16. 17. The perfection of the  
Scripture will more plainly appeare, if  
wee consider, 1. That religion for the  
substance thereof was euer one and vn-  
chan-

changeable. Heb. 13. 8. Eph. 4. 5. Jude 3. Act. 26. 22. Tit. 1. 1. 2. 2. The law of God written by *Moses* & the Prophets, did deliuer whatsoeuer was needfull for, and behoouefull to the saluation of the Israelites. Deut. 4. 2. and 12. 32. Psal. 1. 2. Mal. 4. 4. Hos. 8. 12. Luk. 10. 26. 34. Our Sauour made knowne vnto his disciples the last and full will of his heavenly Father, Ioh. 14. 26. and 15. 15. and 16. 13. 1. 18. and what they receiued of him, they faithfully preached vnto the world, Act. 20. 27. 1. Cor. 15. 1. 2. 3. Gal. 1. 8. 1. Iohn 1. 3. & the summe of what they preached, is committed to writing. Act. 1. 1. 2. Ioh. 20. 31. 1. Ioh. 5. 13. with Act. 8. 5. 1. 1. Cor. 2. 2. Rom. 10. 8. 9. 10. 4. There is nothing necessary to be knowne of Christians, ouer & aboue that which is found in the old Testamēt, which is not plainly, clerely & fully set down, & to be gathered out of the writings of the Apostles & Euangelists. In the whole body of the Scripture, alldoubts & cōtrouerfies are perfectly decided, Esay. 8. 20. Matth. 22. 29. 40. Deut. 17. 8. 9. 10. 11. 12. 2. Tim. 3. 16. 17. and euery particular booke is sufficient-ly perfect for the proper end thereof.

Va

what particulars  
are to be noted  
in this rule.

the whole scrip-  
ture perfect in the  
secular booke  
thereof.

with an Exposition upon the same. 3. <sup>Sc what use is to be</sup>

Unwritten traditions, 1. Cor. 4. 9. <sup>new made heere</sup> articles of faith, 1. Cor. 7. 31. and 19. 5. and new visions and reuelations, are now to bee reiected, Heb. 1. 1. Ioh. 4. 25. Ioh. 15. 15. and 16. 13. with Matth. 28. 19. 2. Cor. 3. 6. 8. 11. with Heb. 8. 13.

24. In themselves the whole Scrip- <sup>How is it scrip-  
-e asy</sup> ture is easie, Psal. 119. 105. 2. Per. 1. 19.

Prou. 14. 6. such excellent matter could not be deliuered in more significant, and fit words, Aet. 1. 16. with Eph. 1. 17. But

all things in Scripture are not alike ma- <sup>what rules are  
-to be obserued</sup> nifest, 2. Per. 3. 16. The Gentiles by na- <sup>stomking & plain-  
-nes of scrip-  
-in respect of</sup> ture haue the Law written in their hearts

Rom. 2. 14. but to a naturall man the Gospell is obscure, accounted foolish-

nes. 1. Cor. 1. 21. and 2. 14. Things ne- cessary to saluation are so clearely laide

downe, that the simplest, indued with the Spirit, cannot be altogether ignorant

of the same, Ela. 54. 13. Ioh. 6. 45 Deu. 30. <sup>why are many  
-things in scrip-  
-obscure & hard  
-to then that be  
-part enlighte</sup> 11. Matth. 11. 25. 2. Cor. 4. 3. But to

them who are in part illightened, 1. Cor. 13. 12. many things are obscure and darke, 1. Cor. 13. 9. to tame the pride of

mans nature, 2. Cor. 12. 7. worke in vs a reuerence to the Scripture, 2. Per. 3. 16. 17. 18. stirre vs vp with care and dili- gence to reade, pray, heare, &c. and vse

Gods

Gods meanes to grow in knowledge,  
Pro. 2. 3. 4. 5. & acknowledge that al hea-  
uently wisdom doth come from aboue,  
Pro. 2. 6. 12. 1. 5. 1. Kin. 3. 9. Job. 28. 23.

Q. For what end was the Scripture writ-  
ten?

An. To<sup>z</sup> teach<sup>z</sup> instruct, conuince,  
correct, and comfort<sup>z</sup> 2. Tim. 3. 16. 17.  
Rom. 15. 4.

*Expos. 25.* Faith and obedience is the  
way to happines, and the whole duty of  
man is faith, working by loue. Rom. 1. 5.

*Why was the  
Scripture given to  
teach & instruct* Tit. 1. 1. 2. 2. Tim. 1. 1. 3. Gal. 5. 6. & 6. 15:  
which is assaulted with ignorance, error,  
superstition and prophanenesse, 1. Tim.

*Why was it giuen  
to conuince and  
correct?* 1. 6. 19. 20. 2. Pet. 2. 1. 2. 3. and beset with  
many afflictions, 2. Tim. 3. 12. Therefore  
the Scripture, which was giuen to shew

*Why was it giuen  
to comfort* vnto man the way of life and saluation,  
was also written to teach sound Do-  
ctrine, improoue errour, correct iniqui-  
ty, instruct to righteousness, and com-  
fort in the path of holinesse. 1. Tim. 1. 10.

*Why was it giuen  
to teach  
instruct* 1. 11. Tit. 2. 12. 1. Thes. 3. 3. 4. Heb. 12. 1. 2.

Q. Doth the knowledge of the Scrip-  
tures belong vnto all men?

An. Yes: :6 all men are not onely al-  
lowed<sup>a</sup> but exhorted & commanded  
to read, heare, & vnderstand the Scrip-  
ture

with an Exposition upon the same. 37

ture<sup>a</sup> Ioh. 5. 39. <sup>b</sup> Deut. 17. 18. 19. Reuel.  
1. 3. <sup>c</sup> Act. 8. 30.

*Expos.* 26. The Scriptures teach the way of life, Pro. 2. 9. Luk. 16. 29. Act. 24. 14. and 13. 46. Psal. 16. 11. Ioh. 6. 68. set forth the duties of euery man in his place and estate of life, Deut. 17. 17. 18. 19. 20. Iosh. 1. 8. Psal. 119. 24. 2. Chro. 23. 11. 1. Tim. 4. 14. and 5. 1. &c. 2. Tim. 3. 16. 17. are the ground of faith, Rom. 4. 20. 2. Chro. 20. 20. 1. Tim. 1. 15. the Epistle of God sent to his Church. Hos. 8. 12. Reu. 2. 1. 8. 12. his Testament wherein we may finde what legacies he hath bequeathed vnto vs, 2. Cor. 3. 16. 4. Heb. 10. 16. Ioh. 14. 17. the Sword of the Spirit. Eph. 6. 17. being knowne and embraced make a man happy. Psal. 119. 97. 98. Luk. 10. 42. and 16. 29. Psal. 1. 2. Reuel. 13. but neglected or contemned, plunge men into all misery. Heb. 2. 3. Matth. 22. 29. Psal. 50. 16. therefore all men of what age, estate, quality, or degree soeuer, ought to acquaint themselves with the word of God. 1. Ioh. 2. 14. 15. Psal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25. 28. for it was giuen of God, for the benefite and behoofe of all sorts, Rom. 1. 14. being milke for babes, and meat for strong

D

men.

men. 1 Cor. 3. 1. 2. Heb. 5. 13. <sup>3</sup> plaine and easie to instruct the simple. Pro. 1. 4. Psal. 19. 7. and full of hidden wisdom to exercise the strong, and satisfie the wise. Col. 2. 3. 1. Cor. 2. 7. Prou. 1. 5. that both sorts may be able to try the Spirits, 1 Ioh. 4. 1. bee wise vnto saluation, and growe rich in all spirituall knowledge and vnderstanding, Col. 1. 10. and 2. 2. and 3. 16.

2. The Scriptures are written in Hebrew and Greeke, how then should all men read and vnderstand them?

An They ought to be <sup>d</sup> translated <sup>17</sup> into knowne tongues <sup>e</sup> and <sup>18</sup> interpreted.

*Why are y<sup>e</sup> scrip-  
t<sup>u</sup>res to be translated  
into a knowne  
tongue*

1. Cor. 14. 18. 19. <sup>e</sup> Neh. 8. 8. Act. 8. 35. <sup>2</sup> Expos. 27. The Prophets and Apostles preached their doctrines to the people and nations in their knowne languages. Ier. 36. 15. 16. Act. 2. 6. Immediately after the Apostles times, many translations were extant. All things muh be done in the congregation vnto edifying. 1. Cor. 14. 26. but an vnknowne tongue doth not edifie, Gen. 11. 4. and all are commanded to try the Spirits, 1 Thes. 5. 21, 1. Cor. 10. 15.

*Why are y<sup>e</sup> scrip-  
t<sup>u</sup>res to be interpreted*

128. The expounding of the Scriptures is commanded by God, 1. Cor. 14. 1. 2. 4. 5. 39 and practised by the godly, Luk. 4. 16.



with an Exposition upon the same. 39

4. 16. and 24. 27. Matth. 1. 23. 1. Cor. 14. 19. profitable both for the unfolding of obscure places. Neh. 8. 8. and applying of plaine texts, 1. Cor. 11. 23. 24. 28. 29. <sup>in what things standeth it.</sup> It stands in two things: 1. In giuing the right sense, Matth. 33. 38. Act. 2. 29. 30 Gal. 3. 16. 2. In a fit application of the same, Act. 2. 16. and 1. 16. 1. Cor. 14. <sup>is the sense of</sup> 24. 2. Pet. 1. 12. <sup>Script. one of</sup> Of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expresse, as that the things themselues doe signifie other things, according to the Lords ordinance, Gal. 4. 22. 23. 24. Ex. 12. 46. with Ioh. 19. 36. Ps. 2:1 with Act. 4. 24. 25. 26. <sup>are we tied to the explication of the fathers</sup> we are not tyed to the expositions of the Fathers or Councils, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5. 27. <sup>who is the full interpreter of the scripture</sup> 28. 31. 32. 33. 34. 38. 39. 43. 44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu. 1. 70. 1. Cor. 2. 10. 11. Ioh. 14. 26. <sup>what be the meanes to find out the true sense of scripture</sup> Esa. 55. 4. The meanes to find out the true meaning of the Scripture, are conference of one place of Scripture with another, 2. Sam. 24. 1. with 1. Chro. 21. 1. Esa. 28. 16. with Rom. 9. 33. Esa. 65. 1. 2. with Rom. 10. 20. 21. Mich. 5. 2. with Math. 2.

6. Matth. 26. 34. with Mar. 14. 30. <sup>2</sup>diligent consideration of the scope and circumstances of the place, Matth. 22. 31. 32. Act. 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreat, 1. Cor. 11. 24. 25. 26. and circumstances of persons, times and places, Act. 13. 36. 37, and consideration, whether the words be spokē figuratiuely or simply; for in figuratiue speeches, not the outward shew of words, but the sense is to be taken, Ioh. 15. 1. Math. 26. 26. Ioh. 14. 6. Ex. 12. 11. Ioh. 6. 35. 1. Cor. 10. 16. & knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1. Cor. 12. 10. Act. 2. 3. 4. But alwaies it is to be obserued, that obscure places are not to be expounded contrary to the rule of faith set downe in plainer places of the Scripture, Rom. 2. 18. 20. & 12. 6. 2. Tim. 1. 13. Act. 13. 33. 36. 37. Rom. 9. 7.

*Q. What doth the Scripture especially teach vs?*

*An. The saving knowledge of God, & Iesus Christ.* Ioh. 17. 3. Col. 2. 1. 2.

*Expos. 1. Knowledge is the ground of obedience, 1. Chro. 28. 9. Act. 26. 18.*

*rich*

with an Exposition upon the same. 41

a rich<sup>2</sup> gift of grace, Mar. 4. 11. the<sup>2</sup> first grace that God giueth vnto his children. 1. Ioh. 2. 20. 27. and 5. 20. Ioh. 16. 4. and 6. 63. the<sup>4</sup> foundation of all other graces. Pro. 19. 2. Psal. 9. 10. Hos. 4. 4. El. 11. 9. the<sup>4</sup> guide of our affections, and director of our actions. Psal. 119. 9. 100. 101. Prou. 2. 10. 11. 12. Esa. 30. 21. without which zeale is little worth, Rom. 10. 2. sacrifice was vaine, Hos. 6. 6. and deuotion was but superstition, Aēt. 17. 22. 23. *when is knowledge sauing?*  
This, when it is made by the worke of the holy Ghost, to bee effectually to sincere faith, loue, feare, and obedience, is sauing, Ioh. 17. 3. Esa. 53. 11.

2. Wee must know God, because otherwise we cannot desire, Ioh. 4. 10. obey, 1. Ioh. 2. 4. nor haue communion or fellowship with him. 1. Ioh. 1. 5. 6. 7. *why must we know god?*

3. We must know Christ, because sin hath made a separation betweene God and vs, Esa. 59. 2. so that we cannot bee receiued into Gods fauour, or haue communion with him, without a Mediator. Eph. 1. 3. 5. Rom. 3. 25. Eph. 2. 18. 1. Ioh. 2. 1. 2. Heb. 10. 21. 22. Ioh. 14. 6. and God in Christ, or God and Christ, is the object of Christian religion. Coloss. 3. 17. *How doth it appeare? this the knowledge is exelent.*  
1. Pet. 1. 21. Ioh. 14. 1. Heb. 1. 6. Christ is

the image of the inuisible God, Col. 1.  
 15. the brightnesse of his glory, and the  
 expresse image of his person, Heb. 1. 3. in  
 whom, with open face we behold, as in  
 a glasse, the glory of the Lord, 2. Cor. 3.

*How may it ap-  
 pear that the  
 knowledge of  
 god & christ is  
 sufficient.*

18. Ioh. 14. 9. in whom are hid all the  
 treasures of wisdom and knowledge,  
 Col. 2. 3. The Apostles, who preached  
 vnto the world the whole counsell of  
 God necessarie to saluation, did preach  
 nothing. Acts. 8. 5. Rom. 10. 8. 9. Act. 28.  
 31. did desire to know nothing, but Ie-  
 sus Christ and him crucified. 1. Cor. 2. 2.  
 Phil. 3. 8. of him they wrote, that our ioy  
 might be full, 1 Ioh. 1. 4. and the Lord,  
 who forbids vs to glory in any thing be-  
 side, doth command vs to glory in this,  
 that wee know him in Christ, 1er. 9. 23.

*What are spe-  
 cialties of this know-  
 ledg.*

1. Cor. 1. 30. 31. So that this knowledge is  
 necessary, easie, excellent, sufficient,  
 sound, & comfortable, 2 Cor. 4. 3. 4. Act. 8. 8.

*Q. How may it be prooued that there  
 is a God?*

A. By the g<sup>d</sup> 1 works and h<sup>d</sup> 2 wonders  
 which are seene, the testimonie 3 of con-  
 science, the k<sup>p</sup> 4 polners of the soule, and  
 the l<sup>p</sup> 5 practises of Satan. g Psal. 19. 1. 2.  
 Esa. 41. 23. Rom. 1. 20. Act. 14. 17. Ioh.  
 12. 7. 8. 9. b Exod. 8. 19. and 9. 16. i Rom.

2. 15. Esa. 33. 14. Pl. 14. 5. & 53. 5. kZach.

12. 1. Psal. 94. 8. 9. 10. lReuel. 12. 7. 10.

Expos. 1. <sup>Argument.</sup> The first creature was made <sup>words of god.</sup> of nothing, otherwise it could not be <sup>what is before</sup> subject to change and alteration: and all <sup>may be deduced</sup> creatures are finite, compound, imper- <sup>from 5 words</sup> fect, vnable to make or sustaine them- <sup>and to prove that</sup> selves; therefore of necessitie there must <sup>there is a god.</sup> be a first cause, in power infinite, most perfect, and of it selfe, that giues being and continuance vnto all things. 2. No-

thing can be the cause of it selfe: therefore it should be both the cause and the effect, both before and after it selfe, therefore all things haue their beginning from one first and supream cause, which is God.

3. Amongst things created we may obserue a series of causes, and an order in the things themselves; but order is from one first, and leads vs vnto one first.

4. All things, euen things without life, sense, and reason, which cannot moue voluntarily, or intend an end, are directed orderly vnto an end therefore there is one wise, good, & chiefe director of all things, which is God. 5. The greatnesse, perfection, multitude, varietie, and concord of things existing; the forme, and continual sustentation of the world,

doe shew that all things doe depend vpon some one, wise, and perfect good, from whom they haue their being and preservation.

*Argument  
in Miracles.*

*What vnder-  
stand ys by  
wonders.*

*How many wonder  
may vnderstand  
the power  
of nature.*

*How do wonders  
prooue that there  
is a god.*

*Argument  
testimony of  
conscience.*

*What are the  
acts of consci-  
ence in respect  
of things past.*

*What are the  
acts of conscience  
in respect of  
things well done.*

*What are the  
acts of consci-  
ence in respect  
of euill.*

*What in respect  
of things to be  
done.*

*How do these  
acts prooue that there  
is a god.*

2. By wonders; we vnderstand visible and apparant works, extraordinarily wrought, not onely about the ordinary course of nature, but simply about the power of nature; either in respect of the worke it selfe, or the manner of doing; which effects doe conuince, that there is an infinite power that is aboue, and doth ouer rule all things: for euery principall and primary cause is more excellent then the effects thereof.

3. The conscience doth register, bring to remembrance, and beare witnesse of the cogitations, words, and actions of all men: excuse & comfort in wel-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which neuer did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from iniquitie: which is a manifest token, and prooffe, that there is a supream Iudge, who hath giuen a Law binding the conscience, doth obserue all our thoughts, deuises, words, and

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and workes, and will call vs to an account and reckoning.

4. The soule is a spiritual inuifible. <sup>4 argum<sup>t</sup> powers of 9 soules</sup> & what a creature <sup>may be knowne</sup> immortal substance, endued with power <sup>from 9 powers</sup> to vnderstand and will; but the soule and <sup>of the soule to</sup> the power thereof, is not of and from it <sup>prooue that there</sup> selfe: therefore it must proceede from a <sup>is a god.</sup> another cause, which is power, wilddome, and vnderstanding it selfe, and that is God. 2. In the vnderstanding there are certaine principles, whereby it discerneth truth and falshood, good and euill; this gift man hath not of himselfe, therefore it springs from a supream and most wise vnderstanding, the principall cause being euer more excellent then the effect. 3. The mind is not satisfied with the knowledge; nor the will with the possession of all things in this world, but still they seeke, and earnestly thirst after some higher good: there is therefore a Soueraigne truth, and chiefe good, which being perfectly knowne and enjoyed will giue contentment. 4. By the power and faculties of the Soule, man is capable of happinesse, or of the chiefe good: but in vaine should hee be made capable thereof, if there were not a chiefe good to be possessed and enjoyed.

5. By

*Argument praedictum  
How do the power  
of Satan prove  
that there is a  
God.*

5. By the assaults and suggestions of Satan we feele there is a Deuill, may we not then certainly conclude that there is a God? 2. Satan labours by all means to extinguish the light of the Gospell, to leade men on in ignorance, error, and prophanenesse, and to turne them out of the path of holines: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an euer-lasting life.

*Q. How else?*

An. By the <sup>6</sup> consent of nations & defence <sup>m</sup> of the Church, & support and <sup>n</sup> comfort of the godly; but principally by the <sup>o</sup> Scripture. <sup>m</sup> Psal. 9. 16. and 58.

11. 11. <sup>n</sup> Ier. 33. 9. <sup>o</sup> Esa. 42. 8.

*Argument consent  
of nations.  
How doth the consent  
of nations prove  
that there is a  
God.*

*Expos. 6.* All nations in euery age, time, and place of the world, haue acknowledged that there was a God. 2. The Gentiles could not endure him, who denied a diuine power. 3. They adored stocks, stones, brute beasts, & the basest creatures, rather then they would haue no deitie at all. 4. They were zealous and forward in the worship of their Idols, which shewes that though they

acknow.



with an Exposition upon the same. 47

acknowledged not the true God, yet they know there is a God to whom diuine worship is due. 5. Such as haue studied to become Atheists, could neuer blot this truth out of their consciences, but the maiestie of God hath affrighted, and his terroures made them afraid. 7 *Argu: defence of the church*

7<sup>1</sup> The Deuill with great malice and fury, and vngodly men with all their might, authoritie, malice, and policy, haue laboured to finde out and exirpate all those that call vpon the name of the Lord Iesus; but they haue been miracu-  
*How doth the de- fence of the church prouey there is a god.*

lously hid, preserved & defended by the Lord. 2. God hath wonderfully frustrated all the deuices of the wicked enemies of his Church; by the meanes they practised to roote it out, it was encreased. 3. God fought from heauen against the persecutors of his children, and executed vpon them, the fiercenesse of his displeasure: dreadfull iudgements, did ouertake many of them, and such horror fell vpon some, that they were forced to leaue their places of fauour, and rule, and betake themselues to a solitary and private life. 4. The Lord hath armed his children with inuincible courage and fortitude, to endure disgrace, contempt,

poverty,  
*what particulars are to be considered in this reason.*

pouerty, death, and the most exquisite torments, that hell could inuent; he hath supported them vnder the burthen of an accusing conscience, and inwardly refreshed them as it were suddenly with sweete peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainly demonstrate that there is a God; special y if you compare it with that feare, faintnes, and vniquietnesse, vexation, & deadnes which is in other men, when they suffer any thing.

*Q. What is God?*

*An.* He is <sup>p</sup> a Spirit, hauing <sup>q</sup> his being of <sup>10</sup> himselfe <sup>p</sup> Ioh. 4. 24. <sup>q</sup> Exod. 3. 14.

*Expos.* 9. God is spirituall, invisible, and immateriall substance, 1 Tim. 1. 17. Luk. 24. 39.

*what is ment by* 10. <sup>t</sup> God is without beginning, Psal. 90. 2. and 93. 2. Isa. 43. 12. & 44. 6. and *this having his* without cause, Apoc. 1. 8. Esa. 41. 4. and *being of him* 43. 10. and 48. 12. and so hee is without *selfe* composition, infinite Psal. 147. 5. & 145. 2. Exod. 3. 14. *what followeth* eternal. Prou. 8. 20. 22. 23. *hence.* Rom. 16. 26. incomprehensible, Exod.

with an Exposition upon the same. 49

33.22.23.1. Tim.6.16.1. Kin,8.27. Esa.  
66.1.& vnchangeable, Ia.1.17. Mal.3.6.

Q. How many Gods be there?

An. Onely<sup>r</sup> one <sup>11</sup>God and <sup>12</sup>three<sup>r</sup>  
Persons, the Father, Sonne, and Holy  
Ghost, <sup>r</sup> Deut.6.4. 1. Cor.8.4.6. <sup>r</sup> Matth.  
28.19.1. Ioh.5.7.

Expos. <sup>11</sup>There can be but one Om- <sup>12</sup>How may it be  
nipotent, Dan.4. 35. infinite, eternall, <sup>13</sup>proved that  
most perfect, first cause, & director of all <sup>14</sup>is but one  
things: all things are referred to one first, <sup>15</sup>what is a person

Rom. 11. 35. Apocal. 1. 8. and 4. 11 <sup>16</sup>How many things

12. <sup>17</sup>A person generally taken, is one <sup>18</sup>once required in  
infinite substance, not common to many, <sup>19</sup>a person.

endued with life and vnderstanding, will <sup>20</sup>what is a person  
and power. A person in the Godhead, is <sup>21</sup>in trinity.

the Godhead restrayned, or distingui-  
shed by his personall propertie, Ioh.14. <sup>22</sup>if diuine

16. and 15. 1. The whole diuine nature <sup>23</sup>ture common  
being indiuisible, 1. Cor.8.6. is common <sup>24</sup>all the persons

to all three persons. Father, Sonne, and  
Holy Ghost, Act.4. 24. 2. Cor.1.3. Iohn.

1.1. Rom.9. 5. Heb. 1. 8. Num. 12. 6. 7,  
with Act.1.16.1. Pet.1.11. Heb.1.1. Act. <sup>25</sup>what follows  
4.25. with 2. Pet.1.21. & therefore what- <sup>26</sup>hence.

soeuer doth absolutely agree to the di-  
uine nature, or is spoken of the diuine

nature by relation vnto the Creatures,  
that doth agree likewise to euery person

in

in Trinitie, Ioh. 1. 1 Prou. 8. 22. Apoc. 1. 8. Matth. 18. 20. Ioh. 3. 13. Iob. 26. 13. and 33. 4. Ioh. 14. 26. Luk. 1. 35. Euery person in Trinitie is equall in glory, and eternitie, Ioh. 10. 30. Ioh. 17. 5. Phil. 2. 6. Eph. 1. 17. with Ioh. 1. 2. 41. and there is a most neere communion and vnion betwene them, by which each one is in the rest, and with the rest, Ioh. 14. 10. 11 Ioh. 1. 1. and euery one doth possesse, loue, and glorifie each other, Prou. 8. 22. 30. Ioh. 17. 5. working the same things, Ioh. 5. 19. But the Godhead considered with the personall propertie of begetting, is the Father, &c.

*Q* What is the propertie of the Father?

*An.* To be of himselfe, and to beget his Sonne, Ioh. 1. 18. and 3. 18.

*Expos.* 13. The diuine nature doth neither beget, nor is begotten: but the Father doth beget his Sonne by an eternall and necessarie communication of his essence, wholly and indiuisibly to his Son, which yet hee wholly retaineth in himselfe, Ioh. 1. 1. Pro. 8. 22. 23.

*Q.* What is the propertie of the Sonne?

*An.* To be begotten of the Father, Ioh. 3. 18.

*Q.* What is the propertie of the Holy Ghost?

with an Exposition upon the sam<sup>r</sup>. 51

Ghost?

An. To proceede from the w<sup>h</sup> Father  
and x the Sonne, w<sup>h</sup>loh. 15. 26. x Rom. 8.  
9. Gal. 4. 6.

Q. The nature of God is infinite and in-  
comprehensible, how then may we conceive  
of him?

An. By his properties 14, and by his  
works. y Exod. 34. 67. z Psal. 19. 1. and  
8. 1. Job. 36. 24. &c. & 37. 1, 18.

Expos. 14. A propertie in God, is that

whereby his diuine nature is knowne in

it selfe, and distinguished from all other

The properties of God doe not really dif-

fer from the diuine essence, nor one of

them from the other, but onely in our

manner of conceiuing; wherefore euery

propertie in God is inseparable and in-

communicable.

Q. What are his properties?

An. He is 15 most a wise, 16 b strong 17

good, d 18 gracious, e 19 iust, f 20 mercifull

g 21 perfect, h 22 blessed, and i 23 glorious.

a Rom. 16. 27. b Job. 12. 13. c Mat. 19. 17.

d Exod. 33. 19. Rom. 5. 8. e Psal. 145. 17.

f Psal. 103. 11. and 145. 3. 9. g. Matth. 5.

48. Job. 35. 7. 8. h Mark. 14. 61. Rom. 9. 5.

i 1. Cor. 2. 8.

Expos. 15. Wisdome is that, whereby

God

God by one, Heb. 4. 13. infinite, Psa. 139. 6. and 147. 5. Esa. 40. 28. eternall, Eph. 1. 4 simple, Exod. 3. 14. and v<sup>n</sup>changeable act of his vnderstanding, Esa. 46. 10. doth know himse<sup>l</sup>fe, Matth. 11. 27. Ioh. 1. 18. and 7. 29. 1. Cor. 2. 10. 11. and all things. 1. Ioh. 3. 20. Ioh. 16. 20. and 21. 17. and actions clearely, infallibly and distinctly. 1. Chr. 28. 9. 2. Tim. 2. 19. Psa. 56. 8. and 147. 4. Matth. 10. 30. with all their circumstances; 1. Sam. 23. 11. 12. Matth. 11. 21. Mat. 24. 22. Ioh. 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prou. 8. 14.

What is strength  
in god.

What doth god  
in what man.

What god work.

What can god doe.

What is goodnes  
in god.

How many waies  
god sheweth  
himse<sup>l</sup>fe.

How goodnes  
of god to be  
confide<sup>n</sup>ced.

As it is in himse<sup>l</sup>fe.

As it is exercised.

What is graciousnes  
in god.

How is gracious  
of god to be  
confide<sup>n</sup>ced.

As it is in himse<sup>l</sup>fe.

As it is exercised.

16. Strength is that, °whereby God doth most freely, Psa. 115. 3 and 135. 6. without resistance or wearine<sup>l</sup>le, whatsoeuer he doth will, Dan. 4. 35. Esa. 40. 28. & can doe whatsoeuer he can will, Mat. 3. 9. 17. Goodnesse is that, °whereby God being the chiefe good, Mark. 10. 18. sheweth himse<sup>l</sup>fe very good and bountifull to all his creatures, Psa. 86. 5. Gen. 1. 1. Psa. 33. 5. and 36. 5. and 145. 9.

18. Gratioufnes is that °whereby God being truly amiable in himse<sup>l</sup>fe, Psalm. 86. 15, and 111. 5, is freely bountifull vnto his Creatures, Rom. 7. 24. louing and cherishing them tenderly, without any

any desert of theirs, Psal. 145. 8. and 36. 5. 7. 9. Luk. 1. 30.

19. Justice is that, whereby God is true in all his sayings, Eccl. 12. 10. Rom.

3. 4. and righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job. 8. 3. and 34. 10. &

36. 23. Psal. 92. 15. Rom. 9. 14. 2. Chron. 19. 7. Dan. 9. 14.

20. Mercy is that, whereby God of his free grace and loue, is ready to suc-

cour such as are, Psalm. 57. 10. and 108. 4. Psal. 103. 4. and 145. 14. or might bee

in misery by the condition of their nature.

21. Perfectiōne is that, whereby God is necessarily all sufficient in and of him-

selfe, Gen. 17. 1. Job. 22. 2. & 25. 5. 6. 7. Psal. 16. 2. and the cause of all perfection and

goodnesse in euery thing besides. Iam. 1. 17. 2. Corin. 3. 5. and 4. 7. 1. Cor. 8. 4. 6.

Rom. 11. 36.

22. Blessednesse is that, whereby God fully and essentially knowing and wil-

ling that Perfection which is in himselfe, hath all fulnesse of delight and content-

ment, in and of himselfe, Gen. 17. 1. 1. Tim. 6. 15. and 1. 11. and is the cause

and object of the blessednesse of his crea-

tures, Psal. 16. 11. and 17. 15. Ioh. 17. 3. 1. Ioh. 1. 3. 6.

*What is glory in God*

*How is it manifested*

*How is it manifested*

*How is it manifested*

*What were those signs of his presence*

*How is it manifested*

23. <sup>m</sup> Glory in God, is the admirable excellencie of his most holy and diuine nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 1. 2. 41. Rom. 1. 23. Psal. 29. 9. This glory the Lord doth manifest more obscurely in this life. Num. 12. 8. Exod. 33. 20. 1. Cor. 13. 12. by his Gospel, 2. Cor. 4. 4. 46. and signes of his presence. Exod. 22. 22. Esa. 6. 1. viz. some shining brightnesse, Luk. 2. 9. Matth. 17. 2. 5. of thicke cloud and darkenesse, Exod. 16. 10. and 24. 16. 1. Kin. 8. 11. & excellent acts bebecoming his greatnesse. Psalm. 19. 1. Psalm. 29. 9. Exod. 9. 16. Ioh. 2. 11. 2. Thesse. 1. 10. But more clearly it is revealed in Heauen. Reu. 21. 23. Iohn. 17. 24.

*Q. What are his Workes?*

An. They are thre, Decree, Creation and Prouidence.

*Q. What is the decree?*

An. That whereby God hath from eternitie set downe <sup>k</sup> with himselfe what-  
soeuer shall come to passe <sup>k</sup> Ephes. 1. 11.

*What things are decreed by god*

*What are the effects of this decree*

Expos. 1. All things with their causes, effects, circumstances, and manner of being are decreed by God. Act. 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. iust, Rom. 9. 13.



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14. eternall, Eph. 1. 4. 5. 2, Thess. 2. 13.  
Act. 15. 18. 1. Cor. 2. 7. necessarie, Ps. 33.  
11. Pro. 19. 21. vnchangeable, Heb. 6. 17.  
most free, Rom. 9. 18. and cause of all  
good, Iam. 1. 17. but not of any sinne, <sup>what is y<sup>e</sup> special</sup>  
1. Ioh. 1. 5. The speciall decree of God <sup>decree of god</sup>  
concerning Angels & men is called pre- <sup>what is it called</sup>  
destinatiō Rom. 8. 30. Of the former little <sup>what is revealed</sup>  
is spoken in holy Scripture, of the latter <sup>decree</sup>  
more is reuealed, not vnprofitable to be <sup>what is y<sup>e</sup> special</sup>  
knowne. It may be defined, the wise, free, <sup>al decree of god</sup>  
iust, eternall, and vnchangeable sen- <sup>concerning</sup>  
tence, or decree of God, Eph. 1. 11. deter- <sup>what are y<sup>e</sup> spe</sup>  
mining with himselfe to create and go- <sup>ties of this de</sup>  
uerne man for his speciall glory, viz. the <sup>ce.</sup>  
praise of his glorious mercy, or great <sup>what is y<sup>e</sup> ob</sup>  
iustice, Rom. 9. 17. 18. Rom. 11. 36. Of <sup>of this decree</sup>  
this decree there be two parts: Election <sup>what is y<sup>e</sup> end</sup>  
and Reprobation, 1. Thes. 5. 9. Iude 4. 5. <sup>of this decree</sup>  
Election is the decree of GOD, of <sup>what is elect</sup>  
his free loue, grace, and mercy, chusing  
some men to faith, holines, and eternall  
life, for the praise of his glorious mercy.  
1. Thes. 1. 4. 2. Thes. 2. 13. Eph. 1. 4. 5. <sup>what is y<sup>e</sup> cause</sup>  
Rom. 8. 29. 30. The cause which moued <sup>of election</sup>  
the Lord to elect them who are chosen,  
was none other but his meere good-will  
and pleasure, Luk. 12. 32. Rom. 11. 5. and  
9. 11. 16. Eph. 1. 5. 2. Tim. 1. 9. The end

*A short Catechisme,*

*What is the end of election?*

is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6.

*What is not christ, faith holiness, the cause of election?*

The sending of Christ, faith, holiness, and eternall life, are the effects of Gods loue, by which he manifesteth the infinite riches of his grace, Ioh. 3. 16. 1. Ioh. 4. 10. Act. 13. 48. Tit. 1. 1. Col. 1. 12. Rom. 6. 23.

*In what order are men elected vnto lyfe?*

In the same order God doth execute this decree in time, in which he did decree it in his eternal counsel. 1. Thess. 5. 9.

*What is reprobation?*

2. Thess. 3. 13. Reprobation is the wise iust and absolute decree of God, ordaining to leaue some men vnto themselves, to suffer them to fall, and to inflict vpon them eternall punishment, deserued by their sins, for the praise of his vnspeakeable and greate iustice, Rom. 9. 11. 13. 22.

*What is the cause of reprobation?*

Iude. 4. Ier. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11. 26. Rom. 9. 13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by, or to Punish man, Rom. 9. 18. 20.

*Was not mans sinne the cause of this decree?*

This decree is iust, because God hath power ouer man, as the potter hath ouer his Clay, to make one vessell to honour, & another vnto dishonour, Rom. 9. 21. Ier. 18. 6. Mat. 20. 15. The end hereof

*How may it appeare that this decree is iust?*

is not the condemnation of the creature, but

*What is the end of this decree?*

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but the manifestation of Gods iustice,  
Rom. 9. 22. Sinne is the effect of Mans <sup>is not sinne at</sup>  
free will, and condemnation is an effect <sup>effect of this</sup>  
of iustice, inflicted vpon man for sinne <sup>secret.</sup>  
and disobedience, loh. 3. 18. & 12. 37. 38.  
39. 40. 2. Thess. 2. 9. 10. but the decree of  
God, which is good, is the cause of new  
ther, Ps. 5. 4. A man in this life may be as- <sup>may a man be</sup>  
sured of this election, 1. Pet. 1. 10. 1. Thes. <sup>assured of his</sup>  
1. 4. and eternall happines Matth. 24. 24. <sup>election or re-</sup>  
loh. 10. 28. 29. Rom. 8. 33. 34. 2. Tim. 1. <sup>probation in</sup>  
19. but not of his reprobation; for hee <sup>this life.</sup>  
that is now prophane, may be called  
hereafter, Math. 20. 5. 6.

Q. What is creation?

An. That whereby God made all  
things of nothing, in six dayes.

1. Heb. 11. 3. 2. Exod. 20. 11. <sup>it was first matter of</sup>

Expos. 1. The first matter whereof all <sup>all things ete-</sup>  
things were made was not eternall, Gen. <sup>nall.</sup>

1. 1. Pro. 8. 22. 23. for then it could not <sup>why soe.</sup>  
be subject to alteration, Psalm. 102. 26.

27. neither should God bee the fountaine  
of all goodnes, if any thing had a being  
& not from him: then the word begin-  
ning could not bee referred to all things. <sup>How was it?</sup>

But it was made simply of nothing in <sup>sed.</sup>  
time, Heb. 11. 3. and other corporall <sup>what things</sup>  
things were made of it. Gen. 1. 6; &c. by <sup>were made of</sup>

no lesse power and wisdom, then the  
lump it ielse, ler. 10. 12. Reu. 4. 11. Iob.  
30. 4. 5. 6. 7 &c.

*Q. In what forme or manner were all  
things created?*

An. In an excellent order, and excee-  
ding good, n ler. 10. 12. Gen. 1. 1. &c.  
o Gen. 1. 31.

*Q. For what end did God make all  
things.*

An. For the praise of his great power,  
goodnesse, wisdom, perfection, and  
freedome, P Reu. 4. 11. Pro. 16. 4.

*Q. What is providence?*

*What are y parts of providence?* An. That whereby God 3 both <sup>o</sup> pre-  
serue, <sup>r</sup> and <sup>4</sup> gouerne all things with  
all their actions. 9 Ps. 3. 8. Pl. 36. 6. 1. Tim.  
4. 10. <sup>r</sup> Prou. 15. 3. Matth. 10. 29. 30. 31.

*How doth god  
conserue all  
things?* *Expos.* 3. God doth conserue all crea-  
tures in their kinde. Gen. 7. 1. 2. 3. and 9.  
1. 2. 3. Act. 17. 25. 27. and in particular.  
Deut. 25. 4. 1. Cor. 9. 9. Iob. 38. vls. or 39.

*How doth he pre-  
serue all things  
in particular?* 3. Psal. 147 <sup>4</sup> both in respect of their na-  
ture, and of their qualities, Psal. 19. 1. 2.  
Iob. 39. 1. 2. &c. Exod. 23. 25. Deut. 28. 5.

*How doth god  
gouerne all things?* 4. God governeth all creatures accor-  
ding to their seuerall natures, Psalm. 33.  
13. 14. 15. & 135. 6. 7. and 104. 14. and  
145. 15. Iob. 10. 8. 9. 10. 11. Prou. 20. 24.

Psal.

with an Exposition upon the same. 39

Pfal. 119. 91. with all their actions, Psal. 14. 2. and 33. 13. 14. 18. Eccl. 3. 1. 2. 3. &c. and 8. 6. Gen. 20. 6. and 50. 19. 20. even those things which are most casuall in respect of vs Exod. 21. 13. Deut. 19. 5. God in great wisdom and iustice doth suffer men to sinne, Psal. 50. 21. Act. 14. 16. with<sup>2</sup>holding and with-drawing from them his grace, Psalm. 81. 11. 12. Matth. 11. 25. Luk. 10. 28. trying them by outward occasions, Gen. 3. 5. 6. 2 Sam. 11. 2. & 16. 20. 21. 22. Iudg. 2. 20. 21. giuing Satan liberty to tempt them, 2 Sam. 24. 1. 2. Chr. 21. 1. Luk. 22. 31. and carrying them forward, when by their owne fault they are out of the way Act. 17. 28. Psalm. 105. 25. Rom. 1. 24. 28. 3. Thess. 2. 9. 10. 11. Also he doth limit sin, and determine the sinnefull actions of men, 2 Kin. 19. 28. Gen. 37. 27. 28. Psal. 124. 1. 2. 2. Sam. 17. 24. 1. Sam. 24. 6. 7. & 29. 6. 7. Iob. 1. 6. 12. Gen. 20. 6. both in respect of time, Ioh. 7. 30. Luke. 22. 53. Matth. 24. 22. continuance, Hos. 2. 6. 7. Act. 14. 16. & 17. 30. 2. Pet. 2. 9. Apoc. 2. 10. place, Matth. 16. 21. and 20. 18. Luk. 13. 33. persons. Ezech. 21. 19. 20. 21. 22. 23. Iudg. 3. 13. & 9. 23. 2. Chro. 18. 31. 32. Act. 9. 25. and 23. 11. 21. 27. Ioh. 18. 8.

8. inward purpose, Exod. 34. 24. manner  
of sinning, Pro. 16. 9. and 31. 1. and pro-  
gresse, Gen. 37. 25. 26. 28. 1. Sam. 23. 26.  
27. and 25. 22. Luk. 4. 24. 30. Act. 9. 1. 2.  
1. Sam. 21. 13. 14. punish one sinne with  
another. 2. Chro. 25. 20. Rom. 1. 28. Exod.  
7. 3. 2. Thess. 2. 9. 10. 11, and order them  
to an excellent end, Pro. 21. 1. Gen. 50.  
20. 21. and 45. 7. Job. 1. 11. 12. 22. and 2.  
10. Esa. 10. 7.

*Q.* What are the speciall creatures  
made, preserved, & governed by the Lord?

*An.* Angels and Men. Hebr. 2. 7.  
Col. 1. 16.

*Expos.* 5. Angels are finite, Heb. 1. 13.  
14. Col. 1. 16. Mat. 4. 11. & 26. 53. Psal.  
68. 17. compleat & immortall Spirits,  
Matth. 22. 30. Luk. 20. 36. Heb. 1. 7. Psal.  
104. 4. made after the image of God, Job  
2. 1. Psal. 8. 5. Luk. 9. 26. Matth. 25. 31.  
Heb. 2. 7. that they might praise his name  
and execute his commandement. Psal.  
103. 20. Esa. 6. 3. The Angels that abode  
in the truth are excellent, Job. 8. 44. Eph.  
1. 20. and 3. 10 for their nature, Esa. 6. 2.  
Dan. 9. 21. 2. Thess. 1. 7. gifts 2. Sam. 14.  
17. Matth. 6. 10. and 25. 31. Luk. 15. 10.  
1. Pet. 1. 12. 2. Kin. 19. 35. Esa. 6. 2. Matth.  
24. 36. 1. Cor. 13. 1. offices, Dan. 7. 10.

*Reu.*

with an Exposition upon the same. 61

Reu. 5. 11. and <sup>12</sup> Eccle. Matth. 18. 10: Angels and men are speciall creatures in respect of their natures, <sup>13</sup> gifts, Psal. 8. 5. and end why they were created. Psal. 103. 20. Psal. 95. 6.

Q. What was the state of man by Creation?

An. Sparrellous, holy, and happy, Eccle. 7. 29. or 31.

Expos. 6. The whole man was made conformable to the will of God, free from all impuritie and sinne, and endued with all perfect righteousness besetting such a creature.

Q. Why say you that man was holy?

An. Because he was created after the Image of God, in knowledge, righteousness, and true holiness, Gen. 1. 26. Col. 3. 10. Eph. 4. 23. 24.

Expos. 7. The Image or similitude of God, for these two are one Gen. 1. 26. with Gen. 5. 3. Jam. 3. 9. 1. Cor. 15. 49. Col. 3. 10. ) is a liuely resemblance of God, one in essence, Gen. 1. 27. Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed vpon

upon the soule, Eph. 4. 23. 24. Col. 3. 10. and yet by reason of the vnion of the soule and body, the whole man is saide to bee made in the image of God, Genes. 9. 6.

How did man resemble God in knowledge? 8. As God knowes himselfe, Iohn. 8. 55. 1. Cor. 2. 10. and all things besides Ioh. 16. 30. so man did truly, distinctly, perfectly, and effectually know God, Rom. 1. 19. 20. his will, Rom. 2. 15. and his owne hap- pinesse in God, and his owne present estate, though he was ignorant of the fu- ture.

How doth man resemble God in holines? 9. As God willeth himselfe as the chiefe good, Esa. 42. 8. and can will no- thing but what is good, so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what was required, 1. Chron. 28. 6. and 29. 9. His affections also were subiect to the rule of perfect reason, duly and with an holy moderation caried vnto that which is good, respecting God or man, Tit. 2. 12. 1. Tim. 3. 2. Matth. 22. 27. 8. 39. Deut. 6. 5.

What were the electio-  
n of his affections?  
Wherein did mans happinesse con-  
sist?

An. In the enjoying w of so sweete peace



with an Exposition upon the same. 63

peace and communion with the Lord

Gen. 1. 29.

Expos. 10. God did loue, <sup>2</sup> what communion had man to  
fauour, and <sup>2</sup> accept of man; and man did behold, <sup>2</sup> see, on gods part  
ioyce, and rest in the Lord with full de<sup>2</sup> on mans part  
light.

Q. What further priuiledges did man  
enjoy in his estate of innocency?

An. Hee was place d in x paradise, had  
liberty to eat of y enery tree in the Gar-  
den, except the Tree of <sup>11</sup> knowledge of  
good and euill, and was a made ruler of  
all earthly creatures, x Gen. 2. 15 y Gen.

2. 16. Gen. 2. 17. a Gen. 2. 19. Psal. 8. 6. <sup>k</sup> why was it called

Expos. 11. The euent of mans eating, <sup>the tree of know</sup>  
or forbearing that fruit, did giue the <sup>ledge of good</sup>  
name to that tree. If he had obeyed, hee <sup>ly euell.</sup>  
should be happy, hauing experience of <sup>why soe.</sup>  
good: if he did eat thereof, he by expe-  
rience should know what good hee lost  
thereby, and what miserie he brought  
on himselfe.

Q. Were these things bestowed vpon  
man that he might liue as he list?

An. No but that hee might <sup>12</sup> serue the  
b Lord his Maker, who therefore gaue  
man a law, binding c him allwaies to  
perfect obedience, and a speciall com-  
mandement to try him, b Reu. 4. 11. Psal.

6.<sup>c</sup> Rom. 2. 14.

*In what respects was man bound vnto god*  
 Expos. 12.<sup>m</sup> God the Creator of man, Psalm. 100. 3. and in that respect his supreme and absolute soueraigne, hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his owne will and pleasure require at the hands of man, what obedience soeuer hee had, or would inable him to performe: Deut. 10. 1. 32. Jer. 27. 5.<sup>n</sup> and might also inioine him to manifest his loyaltye and humilitie, by abstayning from some act in it selfe indifferent, for no other reason, but because he was so commanded, Dan. 4. 32. 35. Psal. 115. 3.

*Q. What was that special cōmandement?*

An. Of the tree of knowledge of good and euill thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death, Gen. 2. 17.

*Q. Death we heare was threatned if he did disobey; what promise was made to encourage him to this dutie?*

An. The continuance both of <sup>13</sup> himselfe, and his <sup>14</sup> posteritie in that good estate Gen. 2. 9.

*How was man assured of continuance in good estate if he should obey*  
 Expos. 13.<sup>o</sup> The tree of life seemes to be a signe and seale of the continuance of his happinesse, if he had obeyed, Gen.

with an Exposition upon the same. 83

3.22.23.24. Pro. 3.18. Apoc. 2.7. <sup>why should his posterity hang on him in that estate</sup>  
14. All mankinde was created good in Adam, Eccl. 7.31. Rom. 5.12.1. Cor. 15.22. as other creatures were in their kind, Gen. 1.31. and God did enter into covenant with our first parents, Gen. 2.17. as they were the roote of all their posterity: so that what they had actually promised to them, wee had promised to vs also in them.

*Q. Did man continue in that good estate?*

An. No but is he<sup>f</sup> fell from God thorough the enticements of Satan, 1. Tim. 2.14.

*Expos.* 15. Man was created good, but <sup>How could man fall for god being created</sup> mutable, so that he might fall, Gen. 2.17. <sup>good</sup> Eccl. 7.31. and God not being bound <sup>why did not god</sup> to uphold him, Rom. 11.35. Gen. 1.7.1. <sup>uphold him but</sup> did suffer him to fall, knowing how to <sup>suffer him to fall</sup> order the same for the setting forth to his glory. <sup>Did not god know that man would transgress</sup> Pron. 16.4. God knew before that man would transgresse, Aet. 15.18. Psal. 149.2. yet was hee not therefore to forbear to giue man a most wise, iust, and easie precept, whereby hee would shew forth his Soueraignie ouer man, 1. Sam. 15.3.9.

*Q. How did hee fall.*

An. By sinning & willfully <sup>against</sup> God

God, transgressing his law *g* Ecc. 7. 29.

or *1*. Rom. 5. 12. 1. Ioh. 3. 4.

*What was the principall outward cause of mans fall.*

*Expos.* 16. Satan was the principall outward cause of the sinne of man, Gen.

*What moved Satan to tempt man.*

3. 1. Ioh. 8. 44. Apoc. 12. 9. who envying the glory of God, and the saluation of

*What instrument did Satan use.*

man, did use the serpent as his instrument to seduce the woman, Gen. 3. 1. 2. Cor.

*Was not the quality of the fruit a cause of mans fall.*

11. 3. and the helpe of the woman to seduce the man, Gen. 3. 6. The quality of the fruit, by accident was a cause to

*Was not the law of God a cause of mans sinne.*

move them to eat thereof, Gen. 3. 6. and the iust and good law of God, for-

*What was the principall inward cause.*

bidding that sinne, may be said to be an occasion of the sinne, as it did forbid an

*Did man any liberty to obey the law of God.*

act in it selfe indifferent, that man could not commit it without sinne; but the

principall inward cause of mans fall, was his owne free-will, freely and voluntar-

ily transgressing Gods commandement, which he might, & ought to haue obey-

ed, but would not, Gen. 2. 7. 17. & 3. 23. 24. Rom. 5. 19. Eccl. 7. 31.

*What was the sinne he did commit?*

An. The heating of the forbidden fruit, *h* Gen. 3. 6.

*The tree of knowledge was good by nature, how could it be sinne to eat thereof.*

*Expos.* 17. The tree of knowledge in it selfe was good, Gen. 1. 11. 12. 1. Tim. 4. 4

Gen. 3. 6. but the fruit thereof vnlawfull

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this  
bec  
com  
2. 1  
all  
that  
God  
Para  
com  
infie  
God  
in su  
An  
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bonb  
Ea  
utterl  
5. 18.

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to be eaten, because God had forbidden it to be eaten, 1. Ioh. 3. 4. Gen. 2. 17. And <sup>was this sin of Adam greater</sup> this sinne of Adam was exceeding great, <sup>smaller</sup> because it was the breach of so easie a <sup>in what respect</sup> commandement, Gen. 1. 29. with Gen. 2. 17. that God had given for the tryall of his obedience, <sup>was it so heinous</sup> committed by him that had received great fauours from God, Gen. 1. 26. 27. 28. &c. and that in Paradise, Gen. 3. 6. 23. Also it was accompanied with an heape of other sins, <sup>what be they</sup> infidelitie, idolatrie, vnthankfulness to God, and contempt of him, blasphemie in subscribing to the deuill, murther, &c.

Q. Did all mankind sinne in Adam?

An. Yes, 1. for wee were all in his loynes, 1. Rom. 5. 12. 1. Cor. 15. 22. Heb. 7. 9. 10.

Expos. 18. <sup>How may it be proved</sup> Adam was not a <sup>all mankind sinne</sup> private person, but the common parent of vs all, <sup>in Adam</sup> and as hee received integritie for himselfe and vs, so he lost it for himselfe & vs.

Q. What is the state of all men by reason of Adams fall?

An. They are <sup>k</sup> dead in sinne, and

bondslauess <sup>of</sup> Satan, <sup>k</sup> Eph. 2. 1. 2. <sup>What is it to be dead in sinne</sup>

Expos. 19. To be dead in sinne, is to be utterly depriued of all life of grace, Eph. 5. 18, so that wee can moue to nothing

of

of our selues, that is truly acceptable in the sight of God.

*What is it to be bond  
slaves of satan*

20. To be bondslaves of Sathan is to be vnder the power and dominion of the Deuill, so that wee doe, and cannot but doe his will and command. 1. Tim. 2. 25. 26. Act. 26. 18. 2. Cor. 4. 4.

2. How doth that appeare?

An. In that they are altogether<sup>l</sup> unable to good: and <sup>21</sup> prone<sup>m</sup> to euill continually. 12. Cor. 3. 5. <sup>m</sup> Gen. 8. 21.

*How is man defiled  
with sinne.*

Expos. 21. Euery faculty of Soule, and member of body, is defiled with sin,

*What are the faculties  
of the soule.*

1. Theell. 5. 23. Rom. 5. 6. The minde is blinde, Ier. 10. 14. and 51. 17. Marth. 15.

*1. mynde.*

14. Eph. 5. 8. impotent, Luk. 24. 25. Iohn 1. 5. and 3. 9. 10. and 8. 43. 1. Cor. 2. 14.

*How is the minde  
defiled.*

Deut. 29. 4. vaine, Pro. 14. 12. Eph. 4. 17. 1. Cor. 1. 21. Es. 44. 10. foolish, Pro. 22.

*2. memory*

*How is this de-  
filed.*

15. Ti. 3. 3. Es. 29. 13. Iob. 11. 12. apt to deuise euill, Ier. 4. 22. The memory is feeble, apt to forget good, Luk. 24. 6. 7.

8. 10. remember euill, but neither good, nor euill as it ought, Marth. 27. 63. with

*3. conscience.*

*How is conscience  
defiled.*

Marth. 26. 75. Deut. 8. 10. 11. 19. Heb. 13. 2. 2. Pet. 3. 5. The conscience is impure,

Tit. 1. 15. Heb. 10. 22. benumbed, Gen. 42. 21. 22. Eph. 4. 19. Gen. 50. 15. Heb. 9.

14. or turmoyled, Ioh. 8. 9. 1. Ioh. 2. 20. 4. 30. I

Dan.

Dan. 5. 6. 9. Gen. 4. 4. Act. 24. 26. & 2. 37.  
 Pro. 28. 1. Es. 57. 20. 21. Leu. 26. 36. erro-  
 neous and superstitious, Mar. 10. 19. 20.  
 Luk. 18. 12. Matth. 15. 2. 3. Ioh. 16. 2. or <sup>4</sup> the will.  
 doubting, Rom. 14. 23. The will vnable <sup>How is the will</sup>  
 to chuse good, 1. Cor. 2. 14. Phil. 2. 13. <sup>defiled.</sup>  
 Matth. 6. 10. 2. Tim. 2. 26. Romans. 8. 8.  
 strong to euill, yea altogether averse and  
 rebellious, Matth. 23. 37. Rom. 6. 19. Ier.  
 18. 12. and 44. 16. 17. The affections vn- <sup>5</sup> affections  
 ruly and disordered, Gal. 5. 24. Rom. 10. <sup>How are affec-</sup>  
 2. 1. King. 22. 8. and 21. 4. Iam. 4. 1. 2. 5. <sup>How are y mem-</sup>  
 The members of the body are tooles to <sup>bers of y body de-</sup>  
 execute sinne conceiued, Rom. 6. 13. 19. <sup>filed</sup>  
 and 3. 13. Psal. 52. 4. 2. Pet. 2. 14. and in-  
 struments to stirre vp sinne in the soule,  
 Gen. 3. 6. and 6. 2. 2. Sam. 11. 2. 1. King. <sup>6</sup>  
 21. 1. 2. Matth. 5. 28. 19. This pronesse to <sup>is this pronenes</sup>  
 sinne is euer present, Ier. 7. 9. Gen. 6. 5. <sup>to sinne euer</sup>  
 euen then when the operations ceased <sup>present:</sup>  
 And though a man finde himselfe lesse <sup>How coms it to y</sup>  
 apt to one sinne then to another, being <sup>that a man finds</sup>  
 restrained, or reuened by the Spirit, <sup>himself les prone</sup>  
 Gen. <sup>to one sine then</sup>  
 10. 6. Ier. 32. 40. Eph. 3. 16. or by reason  
 of some other defects, or lets, 2. Kin. 1.  
 12. & 19. 35. 1. King. 13. 4. Hof. 2. 7. Iohn.  
 Gen. 12. 19. Mat. 11. 33. Act 5. 26. Matth. 21. 1.  
 46. Gen. 37. 25. 26. 27. and 39. 8. 9. Luk. <sup>both this corrup-</sup>  
 4. 30. Ioh. 8. 59. yet corruption causeth an <sup>tion canse a</sup>  
 Dan. <sup>prone to al</sup>  
 F aptitude <sup>sine</sup>

aptitude to euery sinne, if it be not hindered.

*Q. What fruits doe proceed from this Originall corruption?*

An. **Enill** <sup>22</sup> thoughts, <sup>n</sup> words, <sup>o</sup> and workes, <sup>n</sup> Gen. 6. 5. Col. 1. 21. <sup>o</sup> Gal. 5. 19.

*What are the thoughts  
of natural men.*

*Expos.* 22. The thoughts and desires naturally are ignorant, erroneous, vnbelieuing, deceitfull, unruly, loose, willfull, vaine, idle, blockish, not sauouring good, proud, disdainfull, vncharitable, filthy, &c. and in a word, abominable, odious. The words and workes, answerable to these, Psa. 94. 7. Es. 29. 15. Psa. 10. 4. and 14. 1. Deut. 29. 19. 20. Amos. 6. 3. and 9. 10. 1. Cor. 1. 23. Esa. 5. 19. Psa. 136. 1. Iob. 21. 14. 15. Ier. 6. 16. Luk. 19. 14. Mal. 3. 14. Psa. 73. 13. Numb. 20. 10. 12. Psa. 31. 22. and 116. 11. Matth. 14. 30. Luk. 18. 11. Deut. 15. 9. Psa. 83. 4. 1. Pet. 4. 3. 4. Gen. 38. 15. 16. 2. Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 1. Sam. 1. 13. 14. and 17. 28. Matth. 9. 4. Es. 14. 13. Zeph. 1. 12. Obad. 3. v. Reu. 18. 7. Es. 65. 5. Ier. 2. 25. Reu. 3. 17. Matth. 9. 18. Psalm. 30. 6. Luk. 12. 19. Ion. 4. 8. 9. Hos. 7. 12. Matt. 24. 37. 38. 39. Ier. 8. 6. 2. Pet. 3. 3. 4. Psa. 10. 7. Pro. 1. 11.

*What are his words  
and actions.*

*Q. Are*



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Q. Are all the actions of naturall men  
evil continually?

An. Yea: 23 for they p fayne in many  
things, & as they come from them they  
are<sup>b</sup> odious unto God, P Matth. 12.35.  
4 Pro.28.9.

Expos. 23. <sup>n</sup> A man by nature may doe <sup>n</sup> *con a naturall man do not*  
an act that is good for the substance *act that is good*  
thereof, Dan.4. 27. or 24. Rom. 2. 15.  
but neuer that which is truly and spiri-  
tually good, Matth. 7. 18. Ier. 13. 23<sup>o</sup>  
Rom. 3. 10. Prou. 15. 8. and 21. 27. for *why soe?*  
his person is not accepted, Genes. 4.4<sup>o</sup>  
1. Pet. 2.5, nor sanctified, and so the good *what things are*  
acts he doth, proceedenot from a good *required in a*  
roote, viz. faith, and the spirit of sancti- *good act.*  
fication, 2. Tim. 1. 5. neither is it done in  
a right manner, Iam. 4. 3. nor to a lawfull  
end, viz. the glory of God, 1. Cor. 10.  
31. Col. 3. 17. all which are required to  
the being of a good act.

Q. What punishments are due vnto man  
by reason of these sinnes?

An. All woe<sup>r</sup> and 24 misery, temporall,  
spirituall, and eternall, 1 Lam. 3. 39. Rom.  
6. 23. Gal. 3. 10.

Expos. 24. The least sinne, is a very <sup>1</sup> *why doth sine deserve death*  
vile breach of Gods most holy Law, 1. *at miseries ac-*  
loh. 3. 4. Deut. 27. 26. and so an *companying the*  
hainous *sins.*

offence against his infinite maiesty, Psal. 51. 4. also of it owne nature it is alwaies idyned with impenitency, Act. 5. 31. and 17. 30. and therefore doth deserue death with all miseries accompanying the same.

*Q. Which are the temporall miseries?*

An. Gods curse vpon the creatures, on mans body, senses, name, friends, whatsoeuer he takes in hand, & v death it selfe, 1 Rom. 8. 20. 2 Deut. 28. 25 16. &c. 3 Rom. 6. 21.

*Q. What are the spiritnall miseries?*

An. 1 Blindnes wof minde, the 2 spirit of slumber and giddines, 3 horrour of conscience, 4 hardnesse of heart a reprobate 5 sense, and strong delusions, w Es. 6. 9. x Rom. 11. 8. y Matth. 27. 3. 4. 5. 2 Ex. 7. 3. a Rom. 1. 28. b 2. Theff. 2. 11.

*what is it to be blinde  
in mynde.  
wherein standeth  
it principally?*

Expos. 25. To be blind in minde is to be utterly destitute of the true knowledge of God, and of the life to come, and to be hastening to endles woes, and yet not vnderstand it.

*what is the spirit  
of slumber.*

26 The spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security Deut. 29. 19.

*what is horreor of  
conscience.*

37. Horreor of conscience, is when the conscience

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conscience awakened, filleth the soule with deepe doubts, hellish and vnrecoverable desperation and remediless fears of euermlasting damnation, Reu. 6. 16.

17. <sup>what is hardnes of hart.</sup>

28. Hardnesse of heart, is a fearefull iudgement of God, whereby the heart is past all feeling, and remorse, shut fast vp that neither the Word, nor workes of God can kindly worke vpon it, Es 48. 4.

Zach. 7. 11 12, <sup>what is a reprobate sence.</sup>

29. A reprobate sence or minde, is a minde destitute of iudgement, and voyde of common reason, taking euil for good, and good for euill; neither fearing God, nor reuerencing Man, regarding neither right nor wrong, Luk. 18. 4. <sup>what are strong delusions</sup>

30. Strong delusions are, when men are giuen ouer to take pleasure in beleeuing lies, and idle fancies of vaine heads. <sup>what may be added to these</sup>  
To these we may adde phrensie, madnes, Deut. 28. 28. to be giuen ouer to vile afflictions, God withdrawing from men, his grace, and in his secret, but iust and dreadfull iudgement; giuing them ouer to most sordide and loathsome, vnnatural, and inordinate lusts, Psalm. 81. 12. Gen. 19. 5.

2. Which is the eternall miserie?

An. 31 Everlasting damnation, c Rom. 6.23.

*what is everlasting damnation?*  
 Expos. 31. Damnation, which is an everlasting separation of soule and body, from the comfortable presence of God, Matth. 7.23. Reu. 22.15. and an enduring of easelle, enailes, remedile torture, with the deuil, & his Angels, Mat. 25.41. Reu. 20.15. Luke. 16.24.25. in the due desert of sinne.

Q. After a man doth know his misery, what must he learne in next place?

An. The true means: how he d may escape the foresaid misery, and be restored to happines. d Act. 2.37. c Act. 16.

*hath god prescribed meanes for recovery of al creatures that fell?*  
 Expos. 1. God in iustice passed by the Angels, who fell without the enticement of any other, 2. Per. 2.4. Iude.6. Matth. 25.41. but of his infinite loue, free grace and mercy, Ec. 43.25. Ier. 31.1. Hos. 14.4. Ioh. 3.16. Rom. 5.8.9. Eph. 1.5.6.1. Ioh. 5.19. hee hath prescribed meanes, *what moved the lord to prescribe meanes for mans recovery?*

*what are the partes of this recovery?*  
 whereby man might escape misery, and be restored to happines, Act. 2.37.38.39. 49.

Q. By what meanes may we escape this misery and recover happinesse?

An. Onely: by Iesus Christ, f Act. 4.

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12.

*Expos. 2.* God in iustice doth hate sinne, *Isai. 1. 3. Psal. 45. 7. and hath de-*  
*nounced death against the transgressors*  
*of his Law, Gen. 2. 17. Deut. 27. 26. Es.*  
*30. 33. Ier. 4. 4. therefore to satisfie his*  
*iustice, Col. 1. 20. and make way for*  
*mercy, Psalm. 145. 9. his infinite wise-*  
*dome found out a meanes, Gen. 3. 15.*  
*cuen by Iesus Christ, vpon whom the*  
*Father laid this office of Reconciliation,*  
*Psal. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and*  
*36. 37. which he willingly vnderooke*  
*Heb. 10. 7. 9. and did faithfully discharge*  
*Heb. 10. 5. 6. 7.*

*2. What is Iesus Christ?*

*An. The 3 eternall Sonne of God,*  
*who in time became man, for his elect.*

*Gal. 4. 4. 5.*

*Expos. 3.* The Sonne of God by nature  
became the Sonne of Man, that he might  
make vs the Sonnes of God by adoption  
who were by nature the Children of  
wrath: *Eph. 2. 3.* it being fit that our Re-  
conciliation should be wrought by the  
Sonne. *Es. 61. 1. Iohn. 1. 4. Ioh. 5. 36. 37.*  
*Col. 1. 16. 17. Heb. 1. 3. Ioh. 5. 17. and 3.*  
*17. and sealed by the holy Ghost, Eph. 1.*  
*13. and 4. 30.*

*2. How*

Q. How many things are we to consider in Christ?

An. His person and his office, 1 Col. 2. 9. k Heb. 2. 16. 17.

Q. What is his person?

An. It is God and man united together into one person. 1 Ioh. 1. 14. El. 7. 14. Rom. 9. 5. m. 1. Cor. 8. 6.

*why say you that christ* *Expos.* 4. In Christ there are two distinct natures, Heb. 1. 4. 5. Matth. 18. 30. with. 1. Tim. 2. 5. Luk. 1. 35. Matth. 18. 30. Reu. 1. 8. Heb. 1. 11. 12. Iohn. 16. 30. Phil. 2. 6. Ioh. 1. 3. and 5. 17. Math. 8. 13. with Luk. 23. 43. Matth. 24. 36. and 27. 4. 6. Ioh. 4. 6. and 11. 35. and 14. 28. Eph. 4. 16. inseparably united. 1. Pet. 3. 18. Ioh. 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3. 4. and 9. 5. Ioh. 16. 30. with Luk. 2. 52. Mar. 13. 32. and yet there is but one

*How are these two*  
*natures united*  
*in christ?*  
*How are there not*  
*then many christes?*  
*why so?*  
Christ, nor many Christs; 1. Cor. 8. 6. 1. Tim. 2. 5. for the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood sublieth in the Godhead, Matth. 3. 17. and 17. 5. and they are so inseparably united, that the selfe-same person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.

Q. Being God before all time, how could he be made man?

An.

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An. He was <sup>n</sup>conceived by the holy Ghost, bozne of the virgin Marie, according <sup>o</sup> to the Prophets, <sup>n</sup> Luk. 1. 35.

<sup>o</sup> Gen. 3. 15. Esa. 7. 14. and 11. 1. <sup>what is christe conception</sup>

Expos. 5. Christs conception is the <sup>what acc<sup>y</sup> purp<sup>y</sup></sup> miraculous and supernaturall forming of <sup>of christ</sup> his humane nature in the wombe of the <sup>ception</sup> Virgin Marie, Esa. 7. 14. Gen. 49. 10.

Luke. 1. 35. by the power of the holy <sup>by what power</sup> Ghost, Mat. 1. 18. 20. who did perfectly <sup>was <sup>y</sup> humane na</sup> sanctifie it in the very <sup>thee of christ</sup> first moment of <sup>med</sup> conception Luke. 1. 35.

Q. Why was Christ conceived by the <sup>what things acc<sup>y</sup> to</sup> holy Ghost? <sup>be considered in the</sup> <sup>conception of chris</sup>

An. That he might be <sup>the forming of his humane nature</sup> pure, without <sup>the sanctification of it, and that</sup> sinne, wherewith all are <sup>a perfectly</sup> stained, who <sup>2 in the very first</sup> are conceived after the ordinary manner. <sup>moment of con</sup> <sup>ception.</sup>

P Luke. 1. 35. 9. Ioh. 3. 6.

Q. Why was he God?

An. That he might beare the twaight of Gods wrath without sinking under it, overcome death, be the Head <sup>why was it necessary <sup>y</sup> head</sup> of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them. <sup>of y church</sup> <sup>should be glad</sup>

Expos. 6. The dignitie of being Head <sup>of y church</sup> of the Church is so great, that it cannot <sup>should be glad</sup> agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11. Heb. 1. 6. also the offices of

the

An.

the head, are to giue the power of life, feeling, and moouing, to the body, Ioh. 1.4. Rom. 8.2. and to direct by his power, the inward and outward functions of the body; Eph. 5.23.24. which benefits he that is man onely cannot bestow vpon the Church.

2. Why was he man?

An. That he might suffer death for vs, sanctifie our nature, and we might haue access with boldnes to the throne of grace. Heb. 2.14. Heb. 2.11. Heb. 4.15.16.

*why was it necessary  
that christ should be  
man that he might  
suffer?*

Expos. 7. The Diuine nature could not suffer, Iam. 1.17. Mal. 3.6. Rom. 9.5. and without shedding of blood there could be no remission of sins; Heb. 9.22. Christ therefore tooke our nature, that he might suffer death, Phil. 2.7. specially it being no wayes meete, that one hauing no special communion with another, should endure punishment for anothers fault, Heb. 2.16.17.

*How doth christ as man  
sanctify & naturce  
How is fulnes of  
grace in christ*

8. Fulnesse of all graces<sup>5</sup> aboue measure<sup>2</sup>, were poured into the humane nature of Christ our Sauour, Mat. 3.16. Ioh. 1.16. and 3.34. Col. 2.9. and 1.19. & wee being vnited to him, and hauing communion with him, do receiue in measure<sup>3</sup>

*How are we partakers of his  
fulnes?*

*by way of influence.*

sure



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sure of his fulnes, Eph. 4. 7. 16.

*Q. What is his office?*

An. To be **Mediatour** to reconcile  
**God and Man.** v 1. Tim. 2. 5. *what is a mediator*

*Expos. 9.* A Mediatour, or an Advo-  
cate, is a third person that takes vpon  
him to agree and reconcile two that bee  
at variance; as Christ being both God  
and man, did set at one God and man,

Eph. 1. 10. Col. 1. 20. 1. Ioh. 2. 1. who be-  
fore were separated by sinne Esa. 59. 2.

Ier. 5. 25. Christ is our Mediatour both as  
God and man, Ioh. 1. 29. 34. & 3. 14. 16.

Rom. 5. 8. 1. Ioh. 1. 7. Phil. 2. 6. for in the  
worke of our redemption he performed

many diuine workes, Heb. 2. 14. Ioh. 10.  
18. as Mediatour, hee is the King and

Head of his Church, Luk. 1. 33. Ioh. 3. 35.  
Act. 2. 36. Phil. 2. 9. 10. 11. Matth. 28. 18.

Heb. 1. 6. and 2. 7. and the speciall offices  
of Christ our Mediatour, doe necessarily

require, that the diuine and humane na-  
ture ioyntly doe concur in the execu-

tion of them, Iohn, 1. 18. Matth. 11. 27.  
Ioh. 3. 12. 13. 2. Cor. 5. 18. 19. 20. Rom. 5.

10. 11. Heb. 9. 14. and 7. 25. This office  
is pecular to Christ, Ioh. 14. 6. 1. Tim. 2.

5. 6. Heb. 7. 24. and neither in whole, nor  
part can be transferred to any other, Act.

4. 10.

*Christ our me-  
diator as man  
only.  
How may that be  
proved?*

*Is this office pe-  
culiar to Christ?*

80 *A short Catechisme,*

4.10.11.12. Heb. 4.14. Ioh. 11.42. 1. Ioh. 2.1. Heb. 7.25. Eph. 3.12. Heb. 2.14. 15. Act. 10. 42. 43. and 17. 31. In the decree of God, Christ was a Mediatour from eternitie, Eph. 1. 5. 6. In the<sup>2</sup> vertue and efficacy of his mediation, he was giuen to be Mediatour as soone as necessity required, Reu. 13. 8. Gen. 3. 15. In the fulnesse of time, hee was manifest in the flesh, Gal. 4. 4. 5.

*Q. How did he that?*

An. By his w<sup>th</sup> fulfilling<sup>10</sup> of the law, and by his 11 x sufferings, w<sup>th</sup> Matth. 3. 15. Heb. 9. 15. Rom. 5. 10. 11.

*why was it necessary that christ should fulfil the law.* *Expos. 10.* It became him who was our faithfull high Priest to fulfill all righteousnesse.

*why was it necessary that christ should suffer.* 11. The iustice of God must bee satisfied, and the debt of sinne must be paid, before God, who is true, iust, and vnchangeable, could be pleased with vs, 1. Ioh. 2. 2. Heb. 9. 14. 15. 1. Pet. 1. 18. 19. Reu. 1. 5.

*Q. What understand you by his sufferings?*

An. His voluntary humiliation both in 12 soule and body, his<sup>2</sup> crucifying his death, buriall, and abiding 14 vnder the domination of death for a time. y Phil.

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2. 5. 8. 7. 8. 2 Esa. 53. 10. Matth. 26. 58.

Heb. 9. 14. <sup>a</sup> Luk. 23. 33. <sup>b</sup> 1. Cor. 15. 3. 4.

<sup>c</sup> Act. 2. 27.

*Expos. 12.* Christ in his incarnation did <sup>How may it be proved by christ</sup> suffer in flesh,  
allume our whole nature, Luke 2. 40.

52. Heb. 2. 6. Luk. 23. 46. 1. Tim. 2. 5. Luk.

19. 10. Matth. 26. 38. Mark. 14. 34. Mar.

27. 16. Ioh. 19. 30. Heb. 10. 5. Matth. 26.

12. Heb. 2. 17. that by offering it vp a sa-

crifice for sinne, hee might redeeme vs,

Heb. 8. 1. 2. 3. Heb. 9. 14. and 13. 10. 11.

12. In our nature he became our surety,

Iob. 19. 25. Heb. 7. 22. therefore he suffer-

ed properly in soule as well as in body,

Matth. 27. 46. Gal. 3. 13. Heb. 1. 9. 10. 14.

which is set forth in the Lords Supper,

1. Cor. 11. 25. and was signified by the sa-

crifices in the law, Hebr. 9. 19. 20. 21.

22.

<sup>d</sup> *what was the death of christ*  
13 The death of Christ was the sepa-

ration of the soule and body, Matth. 27.

50. Luk. 23. 46. though they both conti-

nued still vnited to the Godhead, Mar. 1.

23. Ioh. 1. 14. 1. Pet. 3. 18. 1. Cor. 2. 8. It

was necessary that Christ should die, that

he might satisfie Gods iustice Heb. 9. 22.

abolish and kill sinne, Mat. 26. 28. Rom.

5. 10. Rom. 8. 3. Rom. 6. 10. 11. 1. Ioh. 3.

8. destroy death, and him that had the

power

power of death, that is, the Deuill Heb. 2. 14. 2. Tim. 1. 10. Ioh. 12. 31. Hos. 13. 14. deliuer vs from the feare of both, Heb. 2. 14. Luk. 1. 74. confirme the Testament or couenant of grace, which hee made with vs, Heb. 9. 16. 17. and 13. 20. Zach. 9. 11. and obtaine for vs the spirit of grace, Aet. 2. 33. Gal. 3. 14. and 4. 4. 5. Betwixt the death & sufferings of Christ and of the Martyrs, wee may obserue these differences: 1. Christ his passion was an accursed punishment, Gal. 3. 13. the sufferings of the Martyrs and holy men, are onely chastisements or trials. 2. Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit any thing Rom. 8. 18. 3. As the sinnes of the elect were laid vpon Christ, Leuit. 16. 21. Esa. 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15. and therefore he suffered both in soule & body the wrath of God, which was due vnto vs for sinne, though hee suffered not euery particular punishment of sinne, which euery particular sinner, meeteth withall, Rom. 8. 19. Heb. 10. 14. But the Martyrs were not forsaken,

what difference  
may be obserued be-  
tweene the death of  
christ & death  
of martyrs.

how was the punishment  
of the elect laid vpon  
on christ.

did christ suffer  
euery particular  
sinners sinne that  
euery particular  
sinners meeteth  
withall.

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forfaken, though they were not deliue-  
red out of the hands of the persecutors,

4. Christ was in himfelfe pure and inno-  
cent, but hee fuffered for our finnes;  
2. Cor. 5. 21. the Martyrs were not free  
from finne, neither did they fuffer for  
the expiation of finne.

14. Vntill the third day death had  
power and dominion ouer Christ, for so  
long death kept a funder foule and bo-  
dy. Luke. 24. 7. Marth. 17. 23. Aët. 10.  
40.

*Q. Did Christ alwayes abide vnder the  
power, dominion of death?*

An. *Yes*, for the power of death being  
vsubdued, the third<sup>d</sup> day hee<sup>e</sup> 14 rose a-  
gaine, ascended into heauen, and sitteth  
15 at theright hand of the Father, y Aët.

2. 31. 1. Cor. 15. 4. Mark. 16. 19. *What is the resurrection of*

*Expos.* 14. The resurrection of Christ *Christ*  
is the first degree of his exaltation, *What are the parts*  
in his foule being ioyned to the same *of this resurrection*  
flesh that dyed, hee waaraised vp to life, *why was it necessary that Christ*

1. Cor. 15. 4. It was necessary that he  
should rise againe, in regard of the excel-  
lency of his persō, Aët. 2. 24. The couenant  
which he had made with the Father, Ps.  
2. 6. 7. El. 53. 10. the dignitie of his high  
office of eternall mediation, Psal. 110. 6.

7. Rom. 4. 24. and that<sup>t</sup> the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled. Christ by his diuine power rose againe from the dead, Rom. 1. 4. 1. Pet. 3. 18. 1. Tim. 3. 16. Ioh. 5. 21. and 10. 17. 18. Act. 2. 24. & 3. 15. Eph. 1. 7. 20. Rom. 8. 11. not as a priuate, but as a publique person, Rom. 5. 14. 19. 1. Cor. 15. 45. Heb. 10. 14. 1. Pet. 2. 20. 21. thereby shewing that his satisfaction is fully absolute, Rom. 4. 25. and 6. 9. 10. The end of his resurrection was, that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to bee the conquerour of death, and the Lord of quicke and dead, Rom. 14. 9. Act. 17. 31.

15. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who vse to let at their right hand such as they substitute to rule vnder them in their names, 1. King. 2. 19. And hereby is clearly noted that excellent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Prophetickall office in glory, Marth. 28. 18. Ioh. 17. 2. Phi. 2. 9. 10. Psal. 110. 1.

*What*

*By what power did he rise.*

*And he rose as a priuate or as a publique person.*

*What is the private of his resurrection.*

*For what end did he rise againe.*

*What is it to sit at the right hand.*

*What is signified thereby & Christ is said to sit at the right hand of the Father.*

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Q. What are the speciall parts of Christs Mediatorship?

An. He is a<sup>b</sup> Prophet, c Priest, and d King. b Act. 3. 22. c Heb. 2. 17. d Psal. 110. 1.

Expos. 16. <sup>u why was it necessary to christ should be both prophet, priest, and king.</sup> In the time of the law, Prophets, Priests, and Kings were annointed.

1. Reg. 19. 16. Ez. 28. 41. 1. Sam. 16. 13. who were types of Christs, truly annointed our Prophet, Priest, and King. Also our Mediatour was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousness and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

An. To reueale vnto vs the way to everlasting life, Luke. 4. 18. 19.

Expos. 17. Before his comming in the flesh, our Sauour Christ made knowne the will of God to the Patriarks & Prophets, either immediately, 2. Pet. 1. 21. 2. Sam. 23. 2. Gen. 3. 9. 10. 11. or by the ministerie of Angels, Gen. 3. 1. 11. Iudg. 6. 12. 2. Kings. 1. 3. & by the Patriarkes and Prophets, he informed the Church of the

old-Testament in all points necessarie  
to saluation. 2. Pet. 2.5. 1. Pet. 3. 19. Iude

*did not christ ex-  
ecute his prophetic  
office in his  
owne person.*

14. Luk. 1. 70. Eph. 2. 20. 1. Pet. 1. 11. In  
the fulnesse of time taking vpon him our  
nature, being after a most excellent  
manner sanctified by the Spirit, Luk. 1.

35. Dan. 9. 24. furnished with all gifts  
necessary, Matth. 3. 16. 17. Ioh. 3. 34. Psal.

45. 8. Esa. 11. 2. Ioh. 1. 18. and 3. 32. and  
called of the Father to this office, Luke. 3.

*of whom was he  
called to this office*

21. 22. Matth. 3. 16. 17. Matth. 17. 5. hee  
did in his owne person preach vnto the

*to whom did he  
preach in his owne  
person.*

Jewes, about the space of three yeeres  
and a half, Aet. 1. 1. Luk. 21. 37. Heb. 1. 1.

*for what tyme.*

Dan. 9. 27. not altogether passing by  
the Samaritans and Canaanites, Ioh. 4. 40.

*in what manner  
did he preach.*

Matth. 15. 28. With admirable wisdom,  
Mar. 6. 2. Math. 21. 23. 27. and 22. 46.

ardent zeale, Ioh. 2. 14. 17. Ioh. 4. 34. ex-  
cellent grace, Psal. 45. 2. 3. Matth. 7. 29.

Luk. 4. 22. and 11. 27. singular meekenes,  
Matth. 11. 29. and authority vnuersall,

Matth. 7. 29. Matth. 5. 21. 22. nor respec-  
ting any mans person, Matth. 21. 42. 43.

*what doctrine did  
he preach.*

Mar. 12. 14. hee interpreted the Law,  
Matth. 5. 21. 22. &c. and 19. 4. 5. reproo-  
ued the corruptions of the Scribes and

Pharises, Ioh. 2. 16. Matth. 23. 13. foretold  
some



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some things that were to come, Matth. 10. 31. Luke. 19. 43. 44. Matth. 24. 3. &c. and taught the Gospell, or the last will of God, concerning the saluation of Man, *How did he illustrate his doctrine* Esa. 61. 1. 2. Luke 4. 18. illustrating his doctrine for the most part by parables and similitudes, as the people were able to beare it, Matth. 13. 3. Mar. 4. 33. and *How did he confirm the doctrine which he taught* confirming that which he taught, by the Scriptures of the old Testament, Ioh. 5. 46. Matth. 22. 32. Luk. 24. 26. 27. 44. 45. and holinell of life exactly answering to his Doctrine, with diuers signes of all kindes, Ioh. 3. 2. and 5. 36. Ioh. 6. 61. 62. & 2. 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43. 45. and that most cruell and bitter death, which for the truth of God he did voluntarily vndergoe, 1. Tim. 6. 13. After his ascention our Sauour taught his Church by his Apostles and Ministers, *How did Christ teach his Church since his ascention into heauen* Eph. 4. 11. 12. Act. 10. 41. 42. The Apostles being fully and perfectly instructed by Christ himselfe, in those things which concerne the Kingdome of God, Act. 1. 3. Iohn. 15. 15. and 17. 8. and extraordinarily furnished with gifts, and infallibly assisted by the Spirit; Act. 2. 3. 4. *How were the apostles prepared for this office* Ioh. 14. 26. and 16. 13. were sent forth to preach *what did the apostles preach*

preach the whole counsell of God, so farre as concernes man, and the meanes of his saluation, Aēt. 20. 27. Matth. 28. 20. 1. Cor. 2. 9. 10. 11. 1. Ioh. 1. 3. Rom. 1. 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. Their doctrine they confirmed both by the Prophets of the old testament, Aēt. 26. 23. and 28. 23. 2. Per. 1. 18. 19. and by diuers signes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes also, and since the death of the Apostles, our Saviour doth execute his propheticall office by his ordinary Ministers, whom hee hath commanded vs to heare, so long as they preach according to the Scriptures Eph. 4. 11. 12. Luk. 10. 16. So that Christ is the Author of the Doctrine which hee taught, Ministers are the Instruments of Christ, to teach, not their owne, but his Doctrine, 2. Cor. 5. 20. Iob. 33. 23. The fruite of this office is the restoring of knowledge decayed in the first fall of man, and the manifestation of diuine mysteries vnknewne to the world, Rom. 16. 25. 26. Eph. 3. 9. Col. 1. 26. 27.

*Q. Why was Christ a 18 Priest?*

An,

*To whom were  
the sent.*

*How did they con-  
firm their doc-  
trine.*

*How doth christ  
teach his church  
since & death of  
his apostles.*

*How farre are we  
to heare them.*

*What difference is  
betweene a minis-  
try of christ and  
of his ministers.*

*What is the fruite  
of this office of  
christ.*

ne  
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An. To purchase for vs righteousness,  
& life eternall. Heb. 5. 9.

Exp. 18. Christ is our high Priest of Aaron.

not alter the order of Aaron, but alter what difference is  
the order of Melchisedec. Psal. 110. 4. <sup>there be noist the</sup>  
Aaron was of the tribe of Levi, Heb. 7. 4. <sup>priesthood of him</sup> of Christ.

his stocke and lineage was knowne, Exo.  
6. 16. 18. 20. hee was compassed with infirmities, mortall, a sinner, and had need in person.

to offer for himselfe, and for his owne  
sinners, Heb. 7. 28. and 5. 2. 3. 4. and 9. 7.

but Christ was of the tribe of Iudah,  
Heb. 7. 14. without Father touching his

humanity, without mother touching his  
Deitie, Heb. 7. 3. immortall and continu-

ing for ever, holy, harmelese, vnd filed,  
who had no need to offer for himselfe,

but offered himselfe for the people one-  
ly, Heb. 7. 25. 26. 27. Materiall oyle was

powred vpon Aaron at his consecration; <sup>consecration</sup>  
Leu. 8. 12. but Christ was anointed with <sup>How in consecra</sup>  
the holy Ghost, Act. 10. 38. Aaron was <sup>tion.</sup>

instituted without an oath, but Christ  
with an oath, Heb. 7. 20. 31. 28. Psal. 110.

4. The Priesthood of Aaron was typi- <sup>the priesthood</sup>  
call, Heb. 10. 2. 3. not available to take <sup>How do they differ</sup>  
away sinne, Heb 9. 14. 15. but the Priest- <sup>in the priesthood</sup>

hood of Christ is true and reall, contain-

ning the very Image and body of things  
 themselues, perfect to abolish sinne, and  
 to obtaine eternall redemption, Heb. 10.  
 1. 5. 11, Heb. 9, 12. 14. The Leuiticall  
 Priest-hood was to be abrogated, Heb.  
 8. 13. but Christs Priest-hood is to conti-  
 nue for euer; Heb. 7. 24. <sup>4</sup>Aaron died and  
 had successors, Heb. 7. 23 but Christ suc-  
 ceeded none; hath no successors, but is  
 our onely and vnchangeable high Priest  
 for euer Heb. 7. 3. <sup>5</sup>Aaron and his succes-  
 sors offered the bodies and the bloud  
 of beasts, Heb. 9. 12. 14. but Christ him-  
 selfe is both the Priest and sacrifice, Eph.  
 5. 25. Heb. 9. 26. and 10. 10. They offered  
 oftentimes one manner of sacrifice, but  
 Christ hath offered himselfe once for all  
 Heb. 7. 27. and 9. 25. 26. and 10. 12. 14.  
 1. Pet. 2. 18. <sup>6</sup>Aaron and his successors en-  
 tred into the Tabernacle made with  
 handes, Heb. 8. 5. and 9. 6. but Christ is  
 entred into the very heavens, Heb. 9. 11.  
 24. and 4. 14. <sup>7</sup>Aaron and his successors  
 were Priests onely, but Christ is both  
 King and Priest, Heb. 7. 1. 2. <sup>8</sup>Aaron and  
 his successors were but Ministers, but  
 Christ is the author of saluation, Heb. 5.  
 9. All which doe shew the absolutenesse  
 perfect

a sacrifice.

the place whe-  
 the they en-  
 tred.

Aaron was  
 priest only

Aaron was but  
 a minister, Christ  
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2. What are the functions of his Priestly office?

An. Offering <sup>19</sup>up himselfe a sacrifice once for all, and <sup>20</sup>making request

Expos. 19. Christ thorough the eternall Spirit, Heb. 9. 14. offered vp his soule and

20<sup>th</sup> Christs intercession is his most <sup>what is christs</sup> gracious will, feruently and vn mouca- <sup>intercession</sup>

2. Why was Christ a 2<sup>d</sup> King,

To<sup>21</sup> b<sup>h</sup>idle and subdue all his e-  
nemies, but<sup>i</sup> to<sup>22</sup> gather and<sup>k</sup> governe

what is <sup>his</sup> kingly office of christ? Hag. 2. 7. Ezek. 34. 23. 34. Expos. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luk. 17. 20. Ioh. 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. where- by being appointed of the Father, Psal. 2. 6. 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 32. Lord of all things in hea- ven and earth, Heb. 2. 7. 8. and peculiar- ly King and Head of his Church, Eph. 1. 22. he doth confound and destroy all his enemies, but doth gather & governe his elect, Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their saluation and the glory of God. Esa. 32. 15. and 59. 21. how doth he gather them and governe them? Thess 1. 5. The enemies of Christ are Sathan for what end? and all his Angels, with all their workes, who are his enemies of christ? to wit? sinne and death, Gen. 3. 15. Eph. 2. 2. 2. Cor. 4. 4. 2. Cor. 6. 15 to which what understand we must adde all wicked men, who bee by & worke the instruments of Sathan, Ioh. 8. 44. of Sathan. Amongst which 1. Ioh. 3. 8. amongst whom the Antichrist men who is y<sup>e</sup> cheefe enemy of christ? at Rome is chiefe, 2. Thess. 2. 3. These e- nemies Christ hath already overcome in how doth christ his owne person, Eph. 4. 8. Col. 2. 14. Ioh. 12. 31. he doth daily bridle and repress the enemies? by his wisdom, power, word and spi- rit. how doth he bridle & repress them in respect of his members?

with an Exposition upon the same. 93

rit, Luk. 10. 11. 19. Luk. 2. 34. Reu. 12. 5. <sup>when wil he</sup> and 2. 27. 3. Cor. 10. 4. 5. <sup>and he will perfectly subdue in</sup> perfectly subdue at the day of judgement. <sup>in respect of his</sup> 1. <sup>members.</sup>  
Cor. 15. 25. <sup>adiudging the deuill and all</sup> his partakers to eternall condemnation, <sup>Now wil he</sup> Mat. 25. 46. and utterly abolishing sinne <sup>by subduing them</sup> and death. 1. Cor. 15. 26. <sup>adiudging from</sup> Further is to be <sup>what enemies</sup> noted, that Christ as a Mediatour in the <sup>wil he iudg to</sup> execution of his Kingly office, doth out- <sup>condemnation</sup> wardly call some wicked and vngodly <sup>abolishing others</sup> men, Mat. 22. 1. 14 and 20. 16. <sup>what enemies</sup> prescribe <sup>he utterly abolish</sup> a law how they ought to walke. <sup>what is further</sup> Iam. 4. <sup>so be noted in</sup> 12. <sup>executio of his</sup> bestowe many good thing vpon <sup>kingly office</sup> them both spirituall and temporall, <sup>respect of his men</sup> though not such as accompany saluati- <sup>bets.</sup> on. Heb. 6. 4. 5. Mat. 13. 19. 20. 21. Luke 8. 13. 14. Iob. 22. 18. and inflict diuers punishments vpon them, in this life and the life to come; for their sinne and disobedience, Match. 13. 12. and 25. 28. Esa. 6. 10. 2. Thess. 2. 10. 11. Luk. 16. 23. <sup>what are functions of</sup> 22. Christ doth not onely by his word <sup>kingly office in respect</sup> call his elect to faith, repentance, and <sup>of his elect</sup> the participation of the Couenant of <sup>vacation</sup> grace, Mark. 1. 14. 15. Matth. 11. 28. but <sup>what is vacation</sup> hee doth also <sup>what are functions</sup> effectually mooue them by <sup>of this vacation</sup> his Spirit to repent and beleue, Psal. 110. <sup>outward</sup> 3. 2. Thess. 2. 13. 14. Eph. 3. 16. 17. <sup>inward</sup> 23. The functions of Christs Kingly <sup>what is outward</sup> office <sup>what is inward</sup> <sup>vocation</sup> <sup>2. inward</sup> <sup>what is inward</sup> <sup>vocation</sup> <sup>2. inward</sup> <sup>what are functions</sup> <sup>of his elect</sup> <sup>government</sup> <sup>office</sup> <sup>what are functions of his kingly office</sup> <sup>pertaining to</sup> <sup>government of his elect.</sup>

wherein stands this  
prescription of  
lawes.

what comprehend  
is vnderly com-  
munication of all  
good things.

office appertaining to the gouernment of his elect, are; first the prescription of lawes, according to which his subiects ought to belecue and liue; which stands not onely in appointing the faithfull by the ministerie of his word to liue Godly, iustly, and soberly; but also in writing his Law in their hearts by his holy Spirit; and inabling them by the same Spirit to doe in some measure what hee requireth, Tit. 2. 11. 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16. 2. The communication and bestowing of all good things vpon them appertaining to this or a better life, so farre as hee knowes it needfull or profitable: vnder which we are to comprehend the remoouing of things hurtfull, and the defending of his subiects against them, Ps. 68. 18. Iam. 1. 16. 17. Psal. 23. 1. 2. 3. 1. Cor. 12. 8. 9. 10. 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 4. 5. Rom. 8. 15. 16. 2. Cor. 12. 9. Phil. 4. 13. Luke 22. 32. Ioh. 17. 11. 12. 22. 23. 1. Ioh. 4. 4. Gen. 9. 26. 27. Psal. 81. 13. 14. Act. 4. 16. and 5. 13. Psal. 34. 9. 10. Tit. 1. 15. Rom. 14. 14. 15. Esa. 27. 7. Ier. 46. 28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, ha-  
uing



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uing pronounced sentence on their side,  
Matth. 25. 46.

2. What benefits doe wee receive by the  
death and resurrection of Christ?

A. Wee are redeemed from the guilt,  
punishment and power<sup>m</sup> of sinne, &  
shall be raised up at the last day, 1 Col. 1.  
14. Luke 1. 74. Tit. 2. 14. 1. Cor. 15.

13.

Expos. 24. <sup>How are we redeemed from sin</sup> Christ hath paid our debts, <sup>off sin by death</sup> and answered whatsoever the Law did <sup>of christ</sup>

require at our hands. 1. Pet. 2. 21. 24. and  
laid downe his life according to the will  
of his Father, Ioh. 10. 15. so that the law  
hath nothing against vs, Col. 2. 14. Christs  
death must needs be acceptable, Eph. 5.  
2. and consequently wee are not bound  
ouer to punishment.

25. Punishment is inflicted because of <sup>How may it be proved by</sup> sinne, <sup>wee</sup> Iob. 4. 8. Prou. 22. 8. and 28. 18. <sup>delivered from the whole punishment</sup>  
Hos. 10. 13. and 14. 1. being freed from  
sinne, wee are not liable to iudgement,  
2. Sam. 12. 13. Ier. 4. 14. Ezeck. 18. 32. It  
stands not with the iustice of God, be-  
ing once fully satisfied, to require a se-  
cond payment at our hand, Gen. 18. 25.  
Matth. 3. 17. neither will it stand with  
his glorious mercy, the honour of Christ  
who

who is a perfect Redeemer. Tit. 2. 14. the price of his blood. 1. Cor. 6. 21. nor with our faith in praying for full pardon of all our debts. Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reason, that the guilt of sinne should be removed, & yet punishment for sinne inflicted.

*Q. How are we redeemed from the guilt and punishment of sinne?*

An. God the Father accepting the death of Christ, as a full<sup>n</sup> ransome and satisfaction to his iustice, doth freely discharge & acquite vs from all our sinnes. <sup>n</sup>Rom. 3. 24. 25. Col. 1. 14 Eph. 1. 7.

*Q. How are wee redeemed from the power and tyranny of sinne?*

A. Christ by 26 his death killeth sin in vs, and by his 27 resurrection doth quicken vs to newnes of life. o Ro. 6. 3. 4  
 How doth y<sup>e</sup> death of Christ kill sinne in vs? *Expos.* 26. Christ by his death did conquer sinne; and the old man in vs, is truly said to be crucified dead, and buried in and with the body of Christ, wee being ingrafted into the similitude of his death, Col. 2. 12 20.

How doth y<sup>e</sup> resurrection of Christ quicken vs to newnes of life? 27. Having communion with Christ in his life, wee are raised vp to a spirituall life,

with an Exposition upon the same 97

life, Rom. 8. 11, and haue our conuerſation in heauen, Phil. 3. 20. But this life is <sup>as this life of</sup> onely begun heere, and groweth by degrees, being perfected in heauen. <sup>peace perfected in</sup>  
<sup>in this life.</sup>

*Q. What are the benefits of Christs ascension?*

*Ans.* The leading up of captiuitie captiue, the giuing of gifts vnto men, the pouring of his spirit vpon his people, and preparing a place for them, Eph. 4. 8. 11. 9 Act. 2. 16. 17. 1 Ioh. 14. 3.

*Q. What are the benefits of his intercession?*

*A.* The persons of the faithfull do alwaies remaine safe, & their works are acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies 1. Pet. 2. 5. Gen. 4. 4 Exod. 28. 38.

*Q. How will the knowledge of these things worke in the heart of him whom God saues?*

*A.* It brings him to a serious consideration of his owne estate, to griefe for sinne, and the feare of Gods displeasure, whereby the heart is broken and humbled. 1 Ier. 8. 6. 7. Luke 15. 17. u Act. 2. 37. w Act. 9. 6.

*Expos.*

when is the heart  
broken.

*Expos.* 28.<sup>r</sup> The heart is broken and humbled, when it is cast downe with the sight of sinne, Psal. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psal. 119. 120. 1. King. 22. 19. knowing that God hath aduantage against him, and that he is worthy to be condemned.

*Q.* What else will this knowledge worke?

*A.* It will bring <sup>x</sup> a man <sup>29</sup> to confesse his sinne, highly to <sup>y</sup> prize Christ, and hunger <sup>30</sup> after <sup>z</sup> him, vntill he obtaine his desire. <sup>x</sup> Luk. 15. 18. <sup>y</sup> Matth. 13. 44. <sup>z</sup> Esa. 55. 1. Ioh. 7. 37.

In what manner  
will this humbled  
soule confesse his  
sinne

*Expos.* 29.<sup>r</sup> Hee will acknowledge his sinne to God as particularly as hee can. 1. Tim. 1. 13. & with sighes and groanes, for pardon and forgiveness, Rom. 8. 26.

What are the  
proper  
trials of this  
hungering after  
Christ

30.<sup>r</sup> Hunger after Christ must bee frequent, as a thirstie man longeth for drink; and continuall, neuer giuing over till the desire be obtained. With this desire there is alwaies ioyned an<sup>1</sup> high prizing of Christ & an aduised willingnes to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7. 8.

*Q.* How are we made partakers of Christ  
with

with an Exposition vpon the same. 99

with all his benefits?

A. By <sup>a</sup> faith <sup>a</sup> alone, <sup>a</sup> Ioh. 3. 16. and 1. 12. Aet. 13. 39.

*Expos. 1<sup>st</sup>* By faith alone we are ingrafted <sup>made partakers</sup> into Christ, Rom. 11. 20. receiue him, <sup>of christ by faith</sup> alone Ioh. 6. 56. haue communion with him, Reu. 3. 20. and so are made partakers of all his benefits, Ioh. 3. 36. also faith is the condition of the covenant of grace. Aet. 16. 31. Iohn. 3. 18. Mar. 16; 16. Ioh. 20. 31. Rom. 4. 3. 5.

Q. What is faith?

An. A <sup>a</sup> resting <sup>b</sup> vpon Christ alone for saluation. <sup>b</sup> Psal. 2. 12. Aet. 16. 31.

*Expos. 2<sup>nd</sup>* Bare assenting to the truth <sup>faith by an asse</sup> of Gods Promises, vpon the credit of the reuealer, is not true and iustifying faith; Matth. 21. 32. Ioh. 2. 23. Luk. 24. 25. Luk. <sup>when doth he</sup> 8. 13. but when the poore soule doth <sup>will beleeue</sup> cast it selfe vpon the free promise of God <sup>iustification</sup> made in Iesus Christ, for pardon of sin, it doth truly belecue, Aet. 9. 42. Ioh. 14. 1. Ioh. 5. 24. with Rom. 4. 5. Es. 28. 16. with Rom. 9. 33. Aet. 18. 8. with Rom. <sup>what are the</sup> 10. 10. 11. This faith is certaine, Mar. 16. <sup>eies of this faith</sup> 18. though mixed with many doubtings Luk. 1. 18. and 17. 5. Mar. 9. 24. and continuall, Luk. 22. 31. 32. thought often shaken,

*why do you not desire  
faith to be a full  
perswasion*

shaken. Luk. 24. 21.<sup>y</sup> A full perswasion  
seemes rather an effect of a strong faith.  
Rom. 4. 21. then the nature of true faith.  
Ioy is a fruit of faith, 1. Pet. 1. 8. Act. 8.  
6. 7. 8. Rom. 5. 4. but not an inseparable  
companion therof: a man may haue true  
faith, and feele little or no comfort; Psal.  
22. 1. and 31. 10. and 77. 2.

*Q. What is the ground of faith?*

An. The free 3 promises of God  
made in Christ, concerning the forgiv-  
nes of sinnes, and eternal righteousness.  
Rom. 4. 18. Heb. 11. 1.

*does not temporall  
blessings, civil vir-  
tues or y ground  
of faith together  
with y promises  
of god.*

*Expos. 3. Temporall blessings, Eccl.  
1. 2. ciuill vertues, Luk. 18. 12. 13. 14.*  
a generall notice that Christ will saue the  
elect, Marth. 13. 20. 21. sense, reason,  
experience, feeling, Psal. 10. 1. and 51.  
12. are not the grounds of faith; but on-  
ly the promises, which God of his grace  
hath made vnto vs in Christ, which  
ought to be receiued, because God that  
cannot lie hath spoken them, Tit. 1. 2.  
2. Tim. 2. 13.

*what is y cause  
of these promises*

*why ought they  
to be receiued.*

*Q. How is faith wrought in vs?*

A. Inwardly by the Spirit as the  
Author, outwardly by the preaching  
of the Word, and Catechising, as the  
instru-

with an Exposition upon the same. 101

instrument thereof. <sup>d</sup> Act. 16. 14. <sup>e</sup> Rom.

10. 14. Heb. 5. 11. 12. and 6. 1. 2. <sup>d</sup> How may it be proved by

Expos. 4. Faith is the gift of God, Phil. 1. 29. and a grace <sup>supernaturall</sup>: a man of himselfe can no more beleue, then a corrupt fountaine can send forth sweete waters. 1. Cor. 2. 14.

5. By Catechising vnderstand <sup>what is catechising</sup> a pure <sup>what are the</sup> plaine, brieve, and orderly instruction <sup>properties of catechising</sup> of the people in the chiefe grounds of

Christian religion, 1. Cor. 2. 4. 1. Cor. 3. 18. <sup>what is the end of</sup>

1. Pet. 3. 15. Heb. 6. 1. 2. Rom. 6. 17. so catechising.

that the people may clearely and manifestly see the way vnto saluation, and may know how to make use both of the Lawe, and of the Gospell, for their humiliation and comfort, vnderstanding how one thing dependeth vpon another, goeth before, or followeth after.

<sup>what are the special benefits of catechising</sup> Hereby Christians are enabled to re-

ferre that which they read to some head, readily to <sup>2</sup> apply what they heare to fit purpose, try it, and haue it in readines, in the time of neede. In a word to profite by the publique ministerie. Heb. 4. 11. 12. and to know how to goe forward in godlines, in an holy methode, To say

H

nothing,

nothing, that Catechising is profitable to informe the iudgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. How doth the Word worke faith in vs?

A. By shewing vs our miserie, and the true means of our recoverie, encouraging vs being humbled, to receive the promises of the Gospel. Rom. 7. 7. Gal. 3. 22. 8 Gal. 4. 4. 5. h Matth. 11. 28. El. 6. 1. 1. 2. 3. Rom. 22. 17.

How doth the word  
encourage the  
humbled to beleue

Expos. 6. The word commandeth the humbled to beleue, promisseth them comfort, Matth. 9. 13. Luke 15. 32. setteth forth the necessity, & excellency of faith Ioh. 3. 18. 36. the danger of vnbeleue, Mar. 16. 15. Ioh. 12. 48. Act. 13. 46. the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and how hee inuiceth, perswadeth, and intreateth him to beleue, 2. Cor. 5. 20.

Q. How doth the Spirit worke by the word?

A. It doth teach vs wisdom, it apply things generally spoken particularly to our selues, secretly bpholdeth <sup>ke</sup> against despairs, stirreth vp <sup>1</sup> in vs good desires



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desires both to soften the heart, & to draw  
us to call upon Christ for salvation,  
before we have the feeling of comfort,  
Ezek. 36. 27. 1. K. Psal. 51. 12. 1. Ph. 2. 13.  
Ezek. 11. 19. and 36. 26. n. Ion. 6. 44.  
o. Matth. 11. 28. 29.

Q. By what meanes is faith increased?

A. By 7 hearing p the same word  
preached or Catechised, & likewise by  
earnest prayer. p 1. Pet. 2. 2. q Luke 17.

5.

What should move a man to heare the word

Expos. 7. Hearing the word preached <sup>what good</sup>  
is ordained of God as a meanes to in- <sup>benefits of</sup>  
crease knowledge; Matth. 13. 10. Pro. 1. <sup>the word</sup>  
5. and 8. 33. Psal. 73. 16. 17. 1. Cor. 1. 21.  
and 14. 24. 25. to rectifie the iudgement  
to giue counsell in doubtfull cases, Psal.  
119. 24. Psal. 73. 16. 17. to perfect the  
faith of the weake, Rom. 10. 8. 1. Thess.  
3. 10. to make stable the strong, Act. 20.  
32. Rom. 1. 11. 12. to comfort them that  
are in heauinesse. 1. Thess. 2. 11. and 3. 2  
and 5. 14. to raise them that are fallen,  
2. Sam. 12. 12. 13. Gal. 6. 1. to call backe  
them that wander. Es. 30. 21. to stirre vp  
the graces of Gods Spirit, Cant. 4. 16.  
2. Pet. 1. 13. to refresh the soules of the  
Saintes with sweete and heavenly conso-  
lations.

lations, Cant. 1. 1. Psal. 119. 162. Col. 2. 2. and to build both weake and strong vnto perfect holines. Eph. 4. 11. 1. Pet. 5. 3. 1. Tim. 4. 16. Iam. 1. 21.

*In what respect  
is liberty to  
pray a special  
priviledge*

*What are the  
special benefits  
of prayer.*

8.<sup>m</sup> As liberty to pray is a sweete pri-  
uiledge, Eph. 2. 18. because thereby wee  
doe, and may continually commune  
with the Lord after a familiar manner,  
2. Sam. 7. 18. Ps. 5. 12. 3. & lay open our  
griefes into his bosome, 1. Sam. 1. 15. Psal.  
130. 1. 2. and 61. 1. 2. we doe testifie our  
dutifull affection to him, Luke 15. 18.  
and become helpers to others; Rom. 15.  
30. Ph. 1. 19. 2. Thes. 3. 1. Col. 4. 12. so it  
doth adde strength to faith, Luke 17. 5.  
for it giues life to the graces of God that  
are in vs: by it we obtaine at the hand of  
God what good we stand in neede of,  
Matth. 7. 7. Isai. 65. 24. wee grow better  
acquainted with God, Gen. 18. 23. 27.  
Iam. 4. 8. we fight manfully against cor-  
ruption, Eph. 6. 18. and learne to direct  
our selues in a godly life: By it, crosse  
are preuented, remooued, or sanctified  
Ps. 2. 4. Es. 37. 1. 6. all things are sanctified  
1. Tim. 4. 5. and we kept that we fall not  
into temptation; Matth. 26. 41. yea often  
wee obtaine much more good then wee  
desire

desire or expect, 1. Kin. 3. 13. Eph. 3. 20.  
 So that prayer is a key to open the doore <sup>Howe els may the</sup>  
 of Gods treasure-house, Matth. 7. 7. a <sup>benefits of prayer</sup>  
 present remedy to an oppressed minde,  
 Psal. 6. 1. 8. and 31. 21. 22. a preseruer of  
 the godly minde, 2. Thess. 3. 5. a giuer of  
 strength to the weake, Ephes. 3. 14. 16.  
 and an especiall meanes to make a man  
 fit to liue in every estate, Col. 1. 9. 10.

Q How must we heare that we may get profit

Ans. 9 With reuerence, <sup>1</sup> meekenes <sup>10</sup>,  
 ioy <sup>11</sup>, a <sup>12</sup> longing <sup>13</sup> desire v to learne,  
 and w giuing <sup>13</sup> credit to the truth.  
 1 Es. 66. 2. 1 Iam. 1. 21. 1 Matth. 13. 44.

<sup>10</sup> 1. Pet. 2. 2. w Heb. 4. 1. 2. <sup>11</sup> What is reuerence.

Expos. 9! Reuerence is an affection of  
 the heart, arising from an apprehension  
 of Gods Maiefty, and our owne vilenes, <sup>What are the effects</sup>  
 whereby wee are prepared to heare the <sup>of reuerence</sup>  
 word with humilitie, feare, and attenti-  
 on, Act. 10. 33. 1. Thess. 2. 13. Ioh. 12. 48.  
 and 11. 28. Heb. 11. 28. Iob. 42. 5. 6. Psal.  
 62. 11. Act. 16. 14.

<sup>10</sup> Meekenesse is an affection, where-  
 by wee are contented to beare the re-  
 bukes of the Law, and to haue the duties  
 of the Word to bee pressed vpon vs.  
 1. Sam. 3. 17. 2. King. 20. 19. Psal. 25. 9. 12.

Heb 13.22.

What is joy.

11. Joy is a delight of the soule for some good thing that is present, Act.8. 8.Exod.6.9.

What is a longing desire to learne.

12. A longing desire to learne, is an ever appetite to bee further acquainted with the knowledge of the truth, that we may reape fruite, and benefit by the same, Pro. 27.7. Pro.23.4.9. Psal 119. 34.35.40.

What is it to give credit to the truth.

13. To giue credit to the truth, is to belecue the whole truth and euery part of it, as true and certaine, both to others and to our selues, so as we expect the benefit promised therein, and the effecting and making good of whatsoeuer is there spoken, 2.Chron.10.20. Esa.7.9.

2. How else?

A. We must meditate 14 of that we heare, apply it to our selues, conferre of it with others, and with diligence set about the practise of what is required. x Psal.1.2. and 119.14.15. y Ioh.4.53. z Esa.2.3. Luk.2.15.

What is meditation.

Expos. 1. Meditation is the very life of reading & hearing, 1. Tim. 4.15. and it is a separation of our selues purposely from other matters, that we may seriously

What is the end of meditation.

ly

with an Exposition upon the same. 107

ly thinke of what hath been taught, Gen.  
24. 63. that it may be settled in the mind,  
and worke vpon the affections, Jer. 8. 6.<sup>2</sup> what must we  
for which end we must ioyne examination <sup>company meditation</sup>  
and prayer. Luk. 18. 1. <sup>1</sup> what is it to apply & word to

15<sup>a</sup> To apply the word to our selues <sup>ourselfe</sup>  
is to lay it to our heart as concerning vs, <sup>what are the</sup>  
1. Cor. 11. 28. 2. Cor. 13. 5. that the com- <sup>parts of & word</sup>  
mandements may guide vs, the threat- <sup>what use is to</sup>  
nings may humble vs for sinnes past, 2. <sup>be made of the</sup>  
three things.

Sam, 12. 12. 13. and 24. 19. and affrighted <sup>How must we</sup>  
vs from sinne to come, the exhortations <sup>apply & exhort</sup>  
may incite vs to our duty with cheerfulness. <sup>troughs</sup>  
Eccl. 12. 11. and the promises may <sup>what use is to</sup>  
be for our support and comfort, whether <sup>made of & promise</sup>  
they bee in plaine speeces, or mysticall  
prophecies. Psal. 119. 71. 72. 5 2. ver. f

16<sup>a</sup> Wee must communicate to others <sup>How must we</sup>  
what we haue learned, and learne of o- <sup>with others</sup>  
thers what wee are ignorant of, doe not <sup>for instruction</sup>  
well vnderstand, or <sup>2</sup> haue forgotten;  
and by admonition, exhortation, and <sup>2 for edifica</sup>  
comfort helpe to strengthen and edifie <sup>tion to both</sup>  
one another, Heb. 3. 13. Job. 16. 4. 5. Rom  
1. 11. 12. 1. Cor. 15. 17. Proverbs 27. 6.

1. Thess. 5. 11. 14. Jude, verse 20. <sup>How must we</sup>  
17<sup>a</sup> Inwardly wee must heartily desire <sup>practise</sup>  
and strue, and outwardly wee must bee <sup>that which is</sup>  
taught.

carefull without delaies to take all opportunities of doing the good that God requireth. 2. Chron. 17. 6. and 19. 3. and 27. 6. Luke. 8. 15. being humbled for negligence and sinne past, watching and fighting against corruption for the time to come, 1. Cor 9. 26. 27. cherishing one another with besitting comforts, Esay 40. 1.

What must accom-  
pany this pray-  
se?

*Q. What is prayer?*

*An.* It is: a calling upon God in the name of Christ with the heart, & sometimes with the voice, according to his will for our selues and others, Exod. 14. 15. 1. Sam. 1. 13. 15. 1. Ioh. 5. 14.

What reasons or  
causes are there  
to induce vs to  
pray?

*Expos.* 1. The Commandements, Psal. 105. 4. and 81. 10. Esay. 55. 6. 1. Thess. 5. 17. Rom. 12. 12. promises, Mar. 7. 7. and 21. 28. Mir. 11. 24. Psal. 91. 15. Es. 65. 24. Ier. 29. 12. Esay. 49. 17. Ioh. 16. 23. threatnings of the Lord, Zeph. 3. 12. Ezech. 22. 30. 31. Dan. 9. 13. 14. Matth. 26. 41. the examples of Christ himselfe, and all his people. Luk. 3. 21. and 9. 18. 29. Act. 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2. Tim. 2. 19. 22 our own necessities, Iud. 3. 9. 15. and 4. 3. Esay. 26. 16. Psal. 18. 6. Phil. 4. 6. and successe of prayer, Ps. 120. 1.

*Psal.*

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Psal.  
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&c.

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Pfal. 3. 4. Psal. 32. 5. 6. are sufficient mo-  
tives and reasons to induce vs to the pra-  
ctise of this duty.

2. It is lawfull to vse the voice in praier. <sup>for what end is it lawfull to vse</sup> <sup>voyce in praier</sup>  
to quicken our dulnesse, to inflame our  
deuotion, preuent rouings, and to edifie  
our brethren, Zeph. 3. 9. Psal. 88. 1.

2. To whom must we pray?

Ans. To 3. God alone in the name 4. of  
Christ. c Ioh. 16. 23. Col. 3. 17. c why must we pray to god

Expos. 3. God onely is euery where <sup>alone.</sup>  
present, Ier. 23. 23. 24. knoweth all  
hearts, 1. Kin. 8. 39. Ier. 17. 9. Psal. 94. 9.  
10. heareth all prayers, Neh. 1. 6. Psal. 65.  
2. Psal. 66. 19. 20. is most able to helpe, Psal.  
57. 2. Eph. 3. 20. prayer is a diuine wor-  
ship, Psal. 50. 15. and 44. 20. 21. a spiri-  
tuall sacrifice. Mal. 1. 11. Psal. 141. 2.  
Reu. 8. 4. and 5. 8. Exod. 23. 30. and in  
God only we ought to beleue, Ioh. 14. 1.  
therefore hee only is to bee called vp-  
on, Rom. 10. 13. 14. as the very Hea-  
then saw by the light of nature, Ionah  
3. 5. d

4. To pray in the name of Christ, <sup>what is it to pray in y name</sup> <sup>of christ.</sup>  
not rudely and customarily to say these  
words, Through Iesus Christ our Lord,  
&c. but in the confidence of the merits  
and

and intercession of Christ, to call on our heavenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or have promise to speed, but in the name of a Mediator, Ioh. 4. 6. Heb. 4. 16. 1. Tim. 2. 5. 1. Ioh. 2. 1. Rom. 8. 33. Hebr. 7. 25. in Christ alone wee have access to the throne of grace, Eph. 2. 7. 8. and 3. 12. Angels or Saints departed doe not present our prayers before God: for Christ onely is our Mediator and high Priest, who receiveth our prayers acceptance before God, Heb. 1. 3. and 4. 14. Reuel. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Act. 10. 4. 31.

Why must we pray in the name of Christ?  
Do not angels or saints departed present our prayers to God.

Q. Ought we not in prayer to make particular confession of our sinnes?

An. Yes so farre as we can come to the knowledge of them, & this we must doe with griefe, shatred, and shame, freely accusing and condemning our selves before God, with broken and contrite hearts. 1. Sam. 12. 19. Pl. 19. 13. Neh. 8. 9. Neh. 9. 33. Zach. 12. 10.

What sorrow for sinne is requi-  
red. Expof. Sorrow for sinne must be hearty and continuall, and as much as may



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may be particular, Psal. 102. 4. especially for the finnes which haue made great breaches in the soule, Psal. 51. 1. 2. 4. yea, sinne should be our chiefe sorrow. <sup>h</sup> why should y<sup>e</sup> soule

5. The soule should abhorre sinne, <sup>h</sup> abhor sinne. especially for the loathsomnesse of it, Ps.

97. 10. Pla. 119. 163. Iob. 42. 6. Amos 5. <sup>h</sup> How doth the  
15. darkening Gods glory, Gen. 39. 9. <sup>h</sup> loathsomnes of  
breaking his law, soiling all it toucheth, <sup>h</sup> sinne appeare.

2. Cor. 7. 1. Iam. 1. 21. Hag. 2. 12. 13. <sup>h</sup> why should we confesse

6. God is infinite in Maiestie, Psal. 86. <sup>h</sup> one sinis with  
10. and of pure eyes, Hab. 1. 13. a man shame.

therefore should blush at the remembrance and confession of finnes before God, Ezra. 9. 6. and Dan. 9. 7. seeing his face would bee couered with shame, if a man should know them.

Q. What are the parts of prayer?

An. Petition and thanksgiving.

Q. What is Petition?

A. It is a Prayer, wherein we desire the preuenting<sup>h</sup>, or removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, <sup>h</sup> Esay 37. 20. Mat. 6. 13. i Psalme. 6. 1. 2. 3. 4.

Q. How may we make our requests that we may be heard?

A. With

A. <sup>With</sup> <sup>k</sup> understanding 6, <sup>l</sup> feeling 7  
of our wants<sup>m8</sup>, fervency,<sup>n9</sup> reverence,  
° hope to <sup>10</sup> speede, and <sup>p</sup> lone <sup>11. k</sup> 1. Cor.  
14. 15, <sup>l</sup> Mat. 11. 28. <sup>m</sup> Iam. 5. 17. <sup>n</sup> Eccl.  
5. 2. <sup>o</sup> 1. Tim. 2. 8. <sup>p</sup> Mat. 6. 14 Mar. 11. 25.

why should we pray  
with understanding  
and desire?

How is the wil of  
God knowne?

must we pray  
for nothing but  
according to the  
wil of God?  
what is meete  
to be understood  
in prayer?

with what feel-  
ing should we  
pray?

wherefore is  
this neede and  
feeling?

what fervency  
is required?

Expos. 6. Blinde deuotion is not plea-  
sing to God, Prou. 19. 2. Act. 17. 22. 23.  
24. Ioh. 3. 22. who requireth to be serued  
with the minde, Mat. 22. 37. Luke 10. 27.  
We must therefore know the wil of God,  
appearing by his commandements, pro-  
mises, threatnings, and the approoued  
practises of the Saints; that we must desire  
and pray for, and onely so as wee know  
Gods word doth warrant vs. 1. Ioh. 5. 14.  
Our words, matter, and meaning in pray-  
er, are meete to be vnderstood.

7. In prayer we should feelee sinne as  
a burthen, Ier. 31. 18, Esay 63. 17. and bee  
pinched with our want of grace, Psal, 51.  
10. 11. 12, Iam. 1. 5. which ariseth from  
a consideration of Gods iudgements due  
to sinne, Ezra. 9. 6. 7. and of the necessi-  
ty of sauing grace, Luke 17. 5. 1. Cor.  
12. 9.

8. As the things we begge are more  
or lesse excellent, and of fit vlc for vs, so  
wee must be more or lesse eager to ob-  
taine;

taine, Psal. 51. 1. 2. 3. 9. and 80. 1. 2. 3. 4. <sup>whence ariseth</sup>  
 which ariseth from a consideration of the <sup>this fervency.</sup>  
 necessity and excellency of what we de-  
 sire, Pla. 79. 8. 9. and 86. 1. Psal. 103. 13.  
 14. as also from a burning zeale of Gods  
 glory, and hearty loue of our brethren <sup>what is opposite</sup>  
 Esa. 62. 1. Psal. 122. 6. 7. 8. <sup>hereto.</sup> Opposite here-  
 unto is hypocrisie and vaine babling,  
 Matth. 6. 5. 6. 7.

9. <sup>why must we pray with</sup> Considering Gods excellent Maie-  
 sty, we may not rashly conceiue or vter  
 any thing before him; but with reue-<sup>what is this</sup>  
 rence; Gen. 18. 27. 30. 32. <sup>reuerence.</sup> which is an vn-  
 faigned abasement of the minde <sup>whence doth it</sup>  
 proceeding from a consideration of Gods di-  
 uine Maiesty, and <sup>proceede.</sup> our owne indignity  
 Luk. 15. 21. Gen. 32. 10. Efr. 9. 6. Heb. 12.  
 28.

10. <sup>why must we pray with</sup> Having a promise from God that <sup>to speede</sup>  
 hee will grant our requests, Psal. 34. 19.  
 Es. 30. 19. and 58. 9. we must beleue his  
 word, for he is true and faithfull, Heb. 11.  
 11. 2. Tim. 2. 13. If hope to speed accom-  
 pany not our prayers, they are vaine, <sup>not this hope</sup>  
 Iam. 1. 6. but yet this hope is weake, <sup>many times</sup>  
 feeble, and many times seemes to be over-  
 whelmed in the godly, Psal. 13. 1. 2. and  
 31. 22. and 77. 7. 8. 9.

what is meant by  
loue ~

11. By loue is meant; that we must  
forgiue our enemies, and carry an hearty  
affection to the children of God, Eph. 4.  
32. Col. 3. 12. 13.

2. What is thanksgiuing?

A. It is <sup>12</sup>a prayer wherin we ren-  
der thanks to God for his generall  
goodnesse, and also particular<sup>r</sup> fauours,  
1. Sam. 2. 1. 1. Psal. 136. 1. & 1. Pla. 103. 1.  
2. 3. 4. 5.

what motives be  
there to this  
duty.

Expos. 12. Motiues to this duty there  
be many. It is an excellent, Psal. 92. 1.  
ancient Iob. 38. 7. spirituall dutie, Heb.  
13. 15. Col. 3. 16. 1. Pet. 2. 5. to bee con-  
tinued in Heauen, when other duties  
cease, Reu. 19. 3. 4. 5. acceptable to God,  
1. Theff. 5. 18. psal. 147. 1. comely for the  
Saints, Psal. 33. 1. and 147. 1. praetised by  
the Angels, Luke 2. 13. setting on worke  
all the graces of God in vs, Ps. 103. 1. 2. 3.  
the end of Gods benefits. Psalmic 13. 6.  
& 118. 29. of our life, and all our seruices,  
Esa. 38. 19. and the ready way to obtaine  
what we stand in need of, Psal. 50. 23. The  
meanes of true thankfulness, are a due  
consideration of our owne vilenesse, and  
a serious meditation and remembrance  
of Gods benefits, 2. Sam. 7. 18. 1. Chro.

what be the means  
of true thank-  
giuing.

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16. 16. 17. Psal. 103. 1. 2. 3. &c. 1. Sam. 25.  
32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25.  
with a perswasion that God hath in loue  
bestowed them vpon vs, Psalme, 116.  
12. 14.

*Q. What things are required in Thanks-  
giving?*

A. Loue to God and vjoy in his mer-  
cy a desire to draw others to obey and  
glorifie God, and an yendeavour to plo-  
ced in godlines our selues, & Psal. 18. 1.  
2. & Psal. 126. 1. 2. and 104. 34. & Psal. 34.  
11. and 66. 16. & Deut. 6. 10. 11. 12. 13.  
1. Sam. 13. 14.

*Q. What rule of direction is there, ac-  
cording to which wee ought to frame our  
prayers?*

Ans. The generall Direction is the  
word of God, the more especiall is the  
Lords prayer.

*Expos. 1.* The Lords prayer is <sup>may not be</sup> ~~for~~ <sup>used as a</sup> ~~used as a~~ <sup>prayer</sup> ~~prayer~~  
direction, that it may be Lawfully, and  
laudably, vsed as a Prayer, Mat. 6. 9. &c.  
Luk. 11. 2. &c. Num 6. 23. 24. Psal. 22. 1. <sup>why is it called</sup>  
and 92. 1. It is called the Lords prayer, <sup>the lords prayer</sup>  
because the Lord Iesus taught it to his  
Disciples, Luke 11. 12.

*Q. How many things are to be considered*

in the Lords prayer?

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the Preface?

A. Our Father which art in heauen.

Q. What learne you out of this Preface?

A. That God is our Father by grace and adoption, through Jesus Christ, glorious in Majesty, and infinite in power, that both can and hath promised to helpe vs. a Esay 63. 16. b Rom. 8. 15. 16. Gal. 4. 4. 5. c Psal. 47. 3. d Ps. 115. 3. e Eph. 3. 20. f Psal. 50. 15.

why are allowed  
to call god fa-  
ther? *Expos. 2.* There is no Christian so poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father, Ier. 3. 19.

Q. What are you to consider in the Lords Prayer it selfe?

A. Sixe Petitions, and a Thanksgiving.

Q. Which is the first petition?

A. Hallowed be thy Name.

what doth <sup>the word</sup> hallow signify? *Expos. 3.* To hallow, is not here of vn-holy or prophane to make holy, 1. Cor. 6. 10. 11. But to set apart to an holy vse, Exod. 20. 8. or rather to acknowledge, confesse, and professe holily the Name of

with an Exposition upon the same. 117

of God, Matth. 11. 19. Leuit. 10. 3. 1. Pet.

3. 15. <sup>what is meant by name of</sup>

4. By Name, is meant God himselfe,  
Psal. 20. 7. and 115. 1. his titles, Exo. 3.  
14. 15. Psal. 8. 18. properties, Exo. 34. 5.  
6. 7. ordinances, Psal. 138. 2 & 1. Tim.  
6. 1 and works, Psal. 10. 1. iudgements  
Psal. 9. 16. Es. 30. 27. mercies, Eay 48. 9.  
10. 11. Ezek. 28. 26 or any thing where  
by hee makes himselfe knowne, Exodu-  
20. 7.

2. What desire you of God in this pe-  
tition?

An. That Gods infinite excellency  
may be magnified by vs on earth, in  
heart, in word, and in deed. Psal. 40.  
16. and 115. 1.

Expos. 5. By an inward and faithfull <sup>How is name of god magnified</sup>  
acknowledgement, with confidence,  
fear, loue, hope, humility, patience,  
ioy and desire of his presence in heauen,  
Esay 8. 13. 1. Pet. 3. 15. Rom. 4. 20. Phi. 1.  
20. 21. 22. 23.

6. By speaking good of Gods name to <sup>How in word.</sup>  
others, Psal. 34. 3. Deut. 32. 3. Psal. 105. 1. 3.  
and 145. 21.

7. By walking in holinesse and right-  
eousnesse before God, Mat. 5. 16. Ioh. 14.

8. 1. Pet. 2. 32. patiently submitting our selues vnto his will, Iosh. 7. 19. constantly and vndantedly professing his truth, Psal. 119. 46. Ioh. 21. 19. and reforming our liues, & wee haue gone astray, Ier. 13. 16. Mal. 2. 2.

Q. Which is the second petition?

A. Thy <sup>kingdome</sup> come.

why must we pray  
that thy kingdome  
may come.

who be thy bondslaves  
of Satan.

what be thy lawes  
whereby his kingdome  
is gouerned.

what is thy kingdome  
of Christ.

what be thy lawes  
of this kingdome  
militant.

what be thy precepts  
of the church.

what be thy precepts  
of the church.

what doth thy word  
signify in this petition.

what doth it signify in this petition.

Expos. 8. Sa. han hath his kingdome on earth, 2. Cor. 4. 4. Luke 11. 18. all men by nature being his bondslaves, Eph. 2. 2. 2. Tim. 2. 26. living in ignorance, error, impiety, and disobedience, Eph. 4. 18. and Christ hath his kingdome, Col. 1. 13. to wit, his Church, which is the company of mankind, 1. Pet. 2. 9. Eph. 5. 23. in heauen and earth, Ephes. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. vnto saluation thorough him, Act. 4. 12. In this world it is redeemed, called, sanctified, 1. Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2. Thess. 1. 10.

9. The gouernment which Christ exerciseth ouer all men, and all other creatures, Eph. 1. 21. 22. Heb. 1. 6. 7. is not here meant; but the speciall gouernment, which hee exerciseth ouer his Church, Eph. 5. 23. in this life, and the life to come.



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come.

Q. What doe you desire of God in this petition?

A. That <sup>10</sup> Christ would <sup>h</sup> convert such as be vnder the power of Sathan, irule in the harts of his chosen by his spirit here & perfect their saluation in heauen hereafter, <sup>h</sup> Cant. 8. 8. Act. 7. 60.

<sup>i</sup> Eph. 3. 16. 17. <sup>k</sup> Phil. 1. 8. 9. 10. 11. 12. <sup>what desire ye of God particularly in respect of those that be vnder power of sathan</sup>

<sup>Expos.</sup> <sup>10</sup> Particularly wee desire that God would send forth his Word, <sup>that be vnder power of sathan</sup>

Mat. 9. 38. giue it free passage, Eph. 6. 19. Rom. 15. 30. 31. 32. powerfully accompany it by his spirit, Deut. 33. 8. 10. 3. Cor. 10. 4. 5. to bring his chosen from the power of Sathan to God, Act. 26. 18. <sup>what desire ye of God in respect of them that be converted</sup>

<sup>10</sup> hold such as be converted, Psal. 51. 12. Ioh. 17. 15. strengthen the weak, Cant. 1. 4. Luke 22. 31. 32. 2. Corin. 12. 8. 9. comfort the afflicted. Psal. 51. 12. Cant. 1. 1. recall the wandring, Psal. 119. 27. Luke 19. 10. and to <sup>5</sup> make all growe in grace and knowledge, 2. Pet. 3. 18. Luk. 17. 5.

and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1. Cor. 11. 23. 24, &c. 1. Cor. 5. 3. 4. 5. Heb. 3. 2. 3. 4. 5. 6. Heb. 8. 5. good ministers and

120 *A short Catechisme,*

magistrates preserved, Deut. 33. 11.  
2. Thess. 3. 1. 2. Psal. 20. 1. prospered, Psal.  
122. 6. 7. 8. 1. Tim. 2. 2. and increased. Lu.  
10. 2. Es. 49. 23. catechizing more vsed,  
1. Cor. 3. 2. schooles for piety created, and  
maintained, 2. King. 6. 1. 2. &c. Elay 62.  
7. finally, that Christ would come to  
iudgement, Reu. 22. 30.

what desire you  
in respect of  
saluation of the  
elect.

*Q. Which is the third petition?*

*An. Thy will be done in earth,  
as it is in heaven.*

why must we pray  
that gods will may  
be done.

whose will doth  
man by nature  
whose will ought  
he to doe.

*Expos. 11. Man by nature doth the will  
of the flesh, and Satan Eph. 2. 3. Ioh. 8.  
44. but hee ought to desire and doe, not  
his owne will, Rom. 8. 6. Match. 26. 39.  
but the will of God, Esa. 26. 8. Psal. 119.  
5. 106.*

what is the will  
of god.

what is it to doe  
the will of god.

who obey the will of  
god in heaven.

who ought to obey  
the will of god  
on earth.

*12. The word of God reuealed in the  
old & new Testament. is the will of God.*

*13. To doe Gods will is to obey it :  
Exod. 24. 7.*

*14. In Heaven the Saints departed,  
and the Angels obey the Lord ; Heb 12.*

*23. Psal. 103. 20. on earth men liuing  
are to be obedient, Exod. 24. 3. 1. Sam.  
15. 22.*

*Q. What desire you of God in this  
petition?*

*An.*

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An. That whatsoener God willett in his word, might be obeyed <sup>m</sup>cheerfully, <sup>n</sup>speedily, <sup>o</sup>faithfully, and constantly, by men on earth, as <sup>p</sup>Angels <sup>is</sup> do in heauen, 1 Exod. 19.8. Rom. 12.2. <sup>m</sup>Psal. 27.8. and 4.8. <sup>n</sup>Psa. 119. 32. 60. <sup>o</sup>Reu. 2. 10. <sup>p</sup>Es. 6.2.

*Expos. 15.* <sup>e</sup> Wee particularly craue of <sup>e</sup> God the knowledge of his will, <sup>e</sup> Psalme <sup>e</sup> *petition.*

119. 18. 33. 34. Col. 1.9. 10. <sup>suppression</sup> of our owne v<sup>l</sup>le wils, Rom. 7. 24. <sup>3</sup>faith in Gods promises, Ro. 1.9. 12. <sup>4</sup>constancy and chearefulnesse in our sufferings, <sup>what disposition</sup> Col. 1.9. 11. <sup>to obedience</sup> an inward desire, care, and delight, Psal. 119 36. 143, 145. an endea- <sup>you desire</sup> uour, and ability to walke in holines, <sup>wee we alle in the</sup> Psal. 119. 112. 167. 168. Phil. 4. 13. <sup>life to obey the</sup> In this <sup>wil of god</sup> life perfectly wee cannot doe the will of <sup>perfectly as</sup> God, 2. Sam. 12.9. and 13. 39. and 24. <sup>gells doe</sup> 10.2. Chron. 35. 22. Luk. 1.6. 20. <sup>2</sup>as the Angels doe: But wee must desire, <sup>How then do we</sup> strue after, and hope for perfection, Luke 13. 24. Phil. 1. 6. <sup>obey as the An</sup> obeying with sincerity, <sup>alls doe</sup> Gen. 5.24. and 17.1. Mic. 6.8. as the Angels doe, though not in the same degree, 1. Cor. 13.9. 10.

*2. Which is the fourth petition?*

An. *Give vs this 7 day 18 our 19 day*

ly 20 bread.

who must pray  
giue vs  
thy for

*Expos.* 16.<sup>p</sup> All both poore and rich must pray, Giue vs<sup>?</sup> because we haue nothing but Gods free gifts; 1. Cor. 4. 7. 1am. 1. 17. haue<sup>2</sup> title to nothing, but in Christ Iesus, Heb. 1. 2. with Rom. 8. 22. can<sup>3</sup> keepe nothing but by the Lords licence, Iob. 1. 12. neither<sup>4</sup> can any thing prosper with vs, but by his blessing, Deu. 8. 16. Pro. 10. 22. Psal. 127. 1 12. Hag. 1. 6. Esa. 3.

seemg we pray  
but for<sup>2</sup> day may  
we prouide for  
thy tyme to come

17.<sup>t</sup> Wee may prouide for the time to come in a lawfull manner, when God giues opportunity, Eph. 4. 28. Gen. 41. 34. 35. &c. and 50. 20. 2. Cor. 12. 14. Act.

what then is re-  
quized of us in  
this particu-  
lar.

11. 28. But yet<sup>5</sup> wee must euer waite vpon Gods prouidence, 1. Pet. 5. 7. Psal. 55. 22. both when wee haue the meanes, Pro. 3. 5. 6. and when wee want them, Esa. 28.

what care is  
things of this  
life is to be  
abandoned.

16.<sup>t</sup> casting off distrust, excessiue distra-cting, vnprofitable, and needlesse cares, Mar. 6. 25. &c. to the end.

when is bread  
said to be ours

18.<sup>t</sup> Bread is said to be Ours, when it is gotten by iust and lawfull meanes, Eph. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1. Cor. 3. 22. 23.

why is this bread  
said to be ours

for that which wee so possesse, is giuen

vs

with an Exposition upon the same. 123

vs of God in loue and mercy. <sup>1</sup> what is meant by daily

19. By daily bread is meant bread <sup>bread</sup> for the supply of our present necessitie, or rather that which is fit for vs, or agreeable to our present condition, Pro. 30.8.9.

<sup>2</sup> what doth the word bread signify  
20. By bread is not meant the bread of life, which is Christ, Ioh. 6.48. but all outward things, Pro. 27. 27. 1 Cr. 11. 19. <sup>what doth it signify in this petition</sup>  
Pro. 39. 14. for our necessity, and Christian delight, Psal. 104. 15. Ioh. 12. 3.

Q What desire you of God in this petition?

Ans. That <sup>1</sup> God would bestow on vs, all things necessary for this life, as foode, maintenance, &c.

<sup>2</sup> what do we pray for under the name of bread.  
Expos. 21. Here we pray for foode, and raiment, Gen. 28. 20. sleep, Ps. 3. 5. and 4.

8. sitting delights, Ps. 23. 5. Pro. 5. 18. 19. Gen. 21. 8. and 29. 22. and for contenta- <sup>what do we desire under the name of bread</sup>  
tion with our estates, Heb. 13. 5. 1. Tim. 6. 6. though they be meane, Phil. 4. 12.

1. Tim. 6. 8. resting on Gods piouidence, Prou. 16. 3. loue of iustice, Iob. 29. 14. faithfulness and painfulnesse in our callings, 2. Thes. 3. 12. ioy & thankfulness, Deut. 28. 47. and 8. 10. 11. and Gods blessing vpon them, Gen. 24. 12. Psal. 67. 1. 6. 7. and the sanctification of whatso-

*what do you desire as the means here of*  
 wee enioy, 1. Tim. 4. 4. as also for  
 peace, Psal. 122. 7. 8. protection by the  
 Magistrate, 1. Tim. 2. 1. 2. seasonable wea-  
 ther, &c. 1. King. 8. 35. 36. Hos. 2. 21.  
 Deut. 28. 12. valiant souldiers. 2 Sam. 17.  
 8. 9. 10. 1 to 39. learned and good Phisiti-  
 ans. Col. 4. 14. and wee pray against co-  
 uetousnes Psal. 119. 36. distracting cares,  
*what do you pray against.*  
 Mat. 6. 34. distrust. Psal. 78. 22. discon-  
 tent with our estate, 1. Tim. 6. 10. idle-  
 nesse, Mat. 20. 3. 6. oppression, iniustice,  
 carelesnesse, vniust warre, or whatsoeuer  
 doth vnlawfully hurt and impeach our  
 outward prosperitie.

*Q. Which is the first petition?*

*A.* And forgiue vs our trespases  
 as we forgive them that trespase a-  
 gainst vs.

*what is it to forgive sinne.* *Expos.* 22. To forgiue sinne i. to co-  
 uer it, put it away out of sight, and not  
 to impute it, or call to a reckoning for  
 it. Psal. 32. 1. 2.

*why are sins called trespases*  
 23. Sinnes are called trespases or  
 debts. Mat. 18. 25. becaute we are bound  
 to make satisfaction for them, by suffer-  
 ing the iust iudgement of God, Luk. 11.  
 4. Gen. 2. 17. if the diuine iustice bee not  
 satisfied by another. Col. 1. 20.

24. Our

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24. <sup>Q. 25. If forgiving others a cause why God</sup> Our forgiving others is not <sup>doth forgive vs</sup> a cause why God forgives vs, Mat. 18. 32. 33. Col. 3. 13. 1. Ioh. 4. 10. 11. but a signe whereby wee are assured that God hath pardoned vs. Mat. 6. 14. 15. and 5. 23. 24, Mat. 7. 11.

25. <sup>Are we ever to forgive</sup> The wrong that is done vnto vs <sup>trespass that is done against vs</sup> (though not alwaies the damage, 2. Chr. 19. 6. 1. Tim. 5. 8. Eph. 5. 29. Exod. 22. 1. <sup>In every trespass is a sinne then can wee</sup> 15 Act. 16. 17. comp<sup>are</sup> wee ought to forgive, Mar. 11. 25. but the sinne beeing the breach of the diuine law, God onely can pardon. Psal. 51. 1. 4.

Q. What desire you of God in this petition?

A. That <sup>6</sup> God of his free <sup>a</sup> mercie in Iesus Christ, would fully <sup>b</sup> pardon all our sins, as <sup>c</sup> we doe pardon the wrongs and iniuries wee receive from other.

<sup>a</sup> Ela. 4. 2. <sup>b</sup> Pla. 51. 2. <sup>c</sup> Luk. 11. 4. <sup>What do we acknowledge in this</sup>

Expos. 26. In this petition we acknowledge our selues to be miserable sinners, <sup>petition.</sup> Psal. 40. 12. Psal. 25. 11. Ezr. 9. 6. and that wee haue no power to satisfie for sinne, Psal. 49. 7. 8. Act. 2. 37. 38. Ezech. 16. 4. 5. and that God is patient, bearing with vs so long. Lam. 3. 22. Psal. 145. 8. Psal. 86. 5. 15. and 103. 8. and mercifull, not giuing leaue onely, Dan. 9. 18. 19. 2. Chro.

*What is the effect of this consideration of Gods mercy in this particular?*  
 7. 14. but commanding also to pray for pardon, Hosh. 14. 1. 2. whereby hee giues hope of forgiveness: and hence wee are drawne to flee to the throne of grace, Ps. 86. 15. 16. Ioc. 2. 12. 13. for the full forgiveness both of guilt & punishment, Ps. 51. 1. 2. Every day we sinne; Eccl. 7. 21. Job. 14. 4. and therefore euery day wee must pray for pardon, Ps. 55. 17. and our faith is weake, Luke, 14. 21. 22. 23. Rom. 14. 1. wee must pray daily, that wee may haue greater assurance of our saluation. Luk. 17. 5. 2. Sam. 12. 13. with Ps. 51. 1. 2.

*Q. Which is the sixth Petition?*

A. And leade vs not into temptation, but deliuer vs from euill.

*Why must we pray thus?*  
 Expos. 27. Forgiveness of sinnes, and grievous temptations are inseparable companions, Luk. 21. 12. 22. 24. 25. 26.

*What is temptation?*  
 Act. 9. 17. 23. 24. Temptation is any triall, whereby the heart is inticed to sinne by Sathan, the world, or the flesh, 1. Thes. 3. 5. Iam. 1. 14. Mat. 26. 41. God is said to tempt his seruants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to helpe; Deut. 13. 3. Deu. 8. 2. Gen. 22. 1. Ps. 10. 1.

*Is not God the author of sinne?*  
 But this in respect of God is euergood, Mathe



with an Exposition vpon the same. 127

Match. 19. 17. Hab. 1. 13. Iam. 1. 13. <sup>2</sup>Sa-<sup>2</sup> *satan the world & flesh.*  
than, the world, and the flesh are said to *How are satan*  
tempt<sup>w</sup>, by inticing alwaies vnto sinne, *world & flesh*  
<sup>x</sup>Sathan by inward suggestions 1 Chron. *said to tempt.*  
21. 1. Iohn. 13. 2. and outward obiects, *How doth satan*  
2. Sam. 11. 2. 3. Mat. 4. 3. 4. 8. The world *tempt.*  
by bad examples, Ier. 44. 17. or wicked *How doth world*  
perswasions; alluring or terrifying, Gen. *tempt.*  
3. 6. and 39. 7. and Iob 2. 9. 1. King. 13. 8. *How doth flesh*  
Mat. 16. 22. & Et. 21. 12. The flesh tempt- *tempt*  
eth, when wee are inticed of our owne  
corruption, Obad. 3. Iam. 1. 14. 1. Pet. 2. <sup>4</sup>what be degrees  
11. <sup>9</sup>Temptation hath these degrees; sug- *of temptation*  
gestion, delight, consent and practise, *what is it to be*  
Iam. 1. 14. To be led into temptation, is *led into tempt*  
to bee ouercome of temptation; so that *tation*  
Sathan doth preuaile against vs, and get  
the victorie, Mat. 26. 41. 1. Chron. 21. <sup>c</sup>  
1. God is said to lead into temptation, *How is god said*  
when in any triall he doth forsake man, *to lead into*  
doth withhold or withdraw from him *temptation*  
his grace, suffer him to fall, 2. Chro. 32.  
31. harden his heart, Exod. 7. 3. and giue  
him wholly vp into Sathans power, and  
the full sway of his owne corrupt heart,  
Rom. 1. 24. 26. 28.

28. To deliue<sup>r</sup> is either to <sup>d</sup>what is it to deliue<sup>r</sup>  
support vnder, or else to protect and defend from  
cuill

*what is meant by euill* By euill the power and poyson of sinne, Sathan, and the world is vnderstood, Mat. 5. 37.

*Q. What desire you of God in this petition?*

A. To be freed from <sup>19</sup> trials themselves, so far as it wil stand with Gods good pleasure; and alwaies from the euill therof, <sup>c</sup> that we faint not vnder them, <sup>d</sup> be soyled by them, <sup>e</sup> Mat. 26. 39. <sup>c</sup> Rom. 8. 28. 1. Cor. 10. 13.

*what do we acknowledge in this petition.* *Expos.* 29. Here wee acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3. 2. Iude. 9. and our owne frailty, Psal. 103. 14. 15. <sup>1</sup> withall bewayling our pronenesse to euill and corruption, Rom. 7. 24. 18. <sup>h</sup> we desire God to

*what do wee bewaile.*

*what do wee desire in particular.*

bridle Sathan, 2. Cor. 12. 7. 8. kill sinne, Psalm 19. 13. support vs by his grace, Ephes. 3. 16. 1. Thes. 3. 13. <sup>4</sup> stirre vs vp to be watchfull in prayer, Ephes. 6. 18. giue vs hope, patience, consolation. Col. 1. 11. 2. Thess. 2. 17. and a good issue out of all tryals Psal. 6. 4. that wee neither presume, nor despaire, Pro. 30. 9. and free vs from misery, so farre as may stand with his good pleasure.

*Q. Which is the Thanksgiuing in the Lords*

Lords prayer?

A. For thine is the 3<sup>o</sup> kingdome, the 3<sup>1</sup> power, and the 3<sup>2</sup> glozy, for euer and euer.

*Expos.* 30. <sup>h</sup> God is the right owner, <sup>h</sup> how do these words thine is <sup>h</sup> kingdome <sup>h</sup> power <sup>h</sup> glozy <sup>h</sup> that al blessings must be asked of god: and supream and absolute ruler ouer all things in heauen and earth, Gen. 14. 19.

1. Chro. 29. 11. Psal. 24. 1. 2. all blessings therefore are to bee craued at his hands, Psal. 145. 14. 15. 16. for <sup>2</sup> whicher should subiects flee, but to their King? Psal. 70.

5. Psal. 2. 9. 10. 11. 12. <sup>h</sup> How do these words thine is power <sup>h</sup> glozy <sup>h</sup> that al blessings must be asked of god:

31. God can giue whatsoeuer wee stand in need of, Mar. 7. 7. and 8. <sup>2</sup> strength then vs against any sinne, 2. Tim. 4. 18. Jude. 24. and vnto any duty. Heb. 13. 21. and wee haue no strength but from him,

1. Chro. 29. 15. 16. 2. Cor. 3. 5. therefore we must call vpon him alone. <sup>h</sup> How do these words thine

32. God ought to be glorified by vs in <sup>h</sup> is <sup>h</sup> glory <sup>h</sup> firm it. al things, Col. 3. 17. <sup>2</sup> ineth glory by hea-

ring the prayers of his people, Ps. 79. 11. Ps. 50. 15. and 30. 11. 12. and for his glory will not deny them any thing that shall be good. Mat. 7. 11. Luk. 11. 13.

2. Doe not these words containe a reason also, why we beg the former blessings at the hands of God?

Answe.

Ans. Yes, for seeing the kingdome, power, and glory are the Lords, we should call upon him in all our necessities.

1. Chro. 29. 11. 13.

*Q. Which is the Conclusion of the Lords Prayer?*

A. Amen, which is a witnessing of our faith, & desire of the things prayed for, Ier. 11. 5.

*Q. What doth Amen 33 signifie?*

A. So it is, so to be it. 1. King. 1. 36. Ier. 28. 6. and 1. 15.

*what doth Amen signifie?* *Expos. 33.* Amen, is sometimes a title of Christ, Reu. 3. 14. because of his faithfulness and truth in performing all promises, 2. Cor. 1. 20. In the beginning of sentences, it is an earnest asseueration, Ioh. 6. 26. Mat. 24. 47. Luk. 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth both a desire of the things so to bee, and confidence that so it shall be, Numb. 5. 22

*what doth it imply when it is added in the end of blessings?* *Deut. 27. 15. 1. Cor. 14. 16.* Christ teaching vs to end our prayers with Amen, doth thereby admonish vs, both to desire grace of G O D, and to beleue that God presently heareth, and will certainly in due time grant our request; 1. Cor.



more fit for vs, Gen. 17. 18. 19. Mar. 14. 35. with Heb. 5. 7. of more patience and strength to wayte, 2. Cor. 12. 7. 8. 9. Psal. 49. 1.

*Q. What benefit shall we gaine hereby?*

**A.** It will stir vp the 35 heart to sthankefulnessse, remoue h 36 dulnesse and 37 negligence. strengthen 38 our i faith, and inflame 39 our heartes with k zeale, to p, & loue, 8 Psal. 31. 21. 22. h Psal. 88. 13. and 4. 1. 2. i Psal. 4. 3. Psal. 116. 1. Psal. 28. 6. 7.

*How doth it stir  
up the heart  
to thankfulnessse?*

*Expos. 35.* The hearing of our holy prayers is a pledge of Gods loue, and a sweet and comfortable testimony of his mercie, Psalme 31. 21. 22. prouoking the heart cheerefully to praise, Psal. 30. 8. 10. 11. 12.

*How doth it elix-  
eration of sinnes  
in prayer seeth  
to remoue  
dulnes.*

*36.* When God answereth our prayers, the light of his countenance shineth vpon vs, and this reuiueth the dull spirits, Psal. 116. 6. 7. 9. 2. Sam. 7. 27.

*How doth it remoue  
negligence.*

*37.* Experience of god receiued from God, and begged in prayer, doth quicken vs thereunto, Psalme 68. 6. 7. and 116.

*How doth it strengthen  
one faith.*

*38.* God is vnchangeable, so that former mercies giuen doe assure vs of future

cure

ture, blessings, Psal. 61. 5. 6. <sup>a</sup> *How doth it inflame <sup>to</sup> pray*  
 39. Though our hearts are cold by <sup>with zeale</sup>  
 nature, yet the sight of Gods loue doth  
 moone vs effectually to loue the Lord a-  
 gaine, Psal. 145. 18. 19. 20. 21.

*Q. What must we doe if God answere  
 vs not the first or second time?*

*A. Examine <sup>how</sup> wel prayem con-  
 tinue <sup>at</sup> feruent therein waiting <sup>a</sup> vpon  
 the Lord untill wee spee: 1 Iamc. 4. 3.*

*Expos. 40. Sometimes wee aske and  
 receiue not, because wee aske amisse; ig-  
 norantly, rashly, coldly, with wearinesse,  
 distrustfully, and without loue, Iob. 27. 9.*

*Prouerb. 21. 13. asking either things not  
 good, Mat. 20. 21. 22. Luke 9. 54. 55. or  
 not fit for them, for whom wee pray; or  
 to a wrong end. But here obserue, that  
 they pray well that take notice of their  
 wants in prayer: Psalme 31. 22. and  
 sometimes the childe of God prayeth  
 best, when hee knoweth not that he pray-  
 eth at all. Rom. 8. 26. Also God some-  
 times giuerh vs what we pray for, when  
 wee pray, but coldly. Marke 9. 22. 24. 25.  
 that he might encourage vs to pray; and  
 deniys sometimes when wee pray fer-*

*K*

*mently,*

uently, that wee might not trust to our prayers. Psal. 12. 2.

*why must we continue for ever in prayer? if god deny vs at the first, why doth god for a tyme deny vs what we ask?*

41. God for a time may deny what we aske, Psal. 6. 3. and 13. 1. that hee may exercise our humilitie in regard of our wants, Lam. 2. 44. Iude 10. 13. 14. our faith and patience in waiting, Matth. 15. 23. 24. 26. 27. 28. and trie our obedience, whether we wil in conscience obey, though we want the comfort promised. Psal. 44 17. 18. 19. 26. Moreover, he deferreth to helpe for a season, to quicken vs to prayer, make vs know our selues, carefully prelerue his graces when once we haue them, and doe vs good in the latter end. Iud. 20. 26. wee should not then be faint hearted, but hold out vnto the end, being supported with faith, hope, and loue, Psal. 40. 1. and 37. 7.

*there is a man expected to persevera in prayer.*

Q. Who ought to pray?

A. Though God require it of all men vpon earth, yet it more specially belongeth to the members of the Church militant, Math. 7. 7. 8. Psal. 14. 2. Ploh. 16. 23. 26.

Q. Who can or may pray with hope to speede?

A. Onely they that depart from iniqui-



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Iniquitie. 9 Psal. 66. 18. <sup>why must he that prayes depart</sup>  
*Expos.* 4. Such onely as feeble the bur- <sup>from iniquity</sup>

den of sinne, and haue a desire to be eased are called to come vnto Christ; and haue a promise to find good successe, Es.

55. 1. Math. 11. 28. Others doe but mocke God; Psal. 78. 34. 35. 36. neither can they pray with the graces required as faith, reuerence, feruency, loue, &c.

so long as they loue wickednesse, Zach.

12. 10. 2. Tim. 2. 19. Prayer is not a

worke of nature, but of the spirit of sanctification; Rom. 8. 15. 26. Gal. 4. 4. 5.

and he cannot fulfil the Lusts of the flesh;

that hath the spirit of grace dwelling in

him, Gal. 5. 16. so that the prayers of the

wicked are an abomination to the

Lord, Pro. 15. 8. Ioh. 9. 31. Esay 58. 7. 8. 9.

Ezek. 17. 18. Our departing from sin is at

the first very rude and imperfect, Ioh. 31.

15. 1. Pet. 3. 1; wee must pray daily to be

renewed, Col. 1. 9. Phil. 1. 9. 10. 11. 1.

Thes. 3. 13.

2. For whom must wee pray?

A. For 43 all sorts of men now liuing,

or that shall liue hereafter, but 44 not

for the dead. 1. Tim. 2. 1. Ioh. 17. 20.

1. Luk. 16. 24. 25.

K 2

Expos.

Why must we pray  
for all sorts  
of men?

What are sorts  
of men for  
whom we must  
pray?

By what reasons  
may it be proved  
that it is & duty  
to pray  
for all sorts?

Expos. 43. The commandement of God, Iam. 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. Our loue to our brother, who is of our flesh, and may appertaine to the kingdome of grace. Rom. 10. 1. 1. Ioh. 5. 16. doth require that wee pray for all sorts of men liuing, both priuate, Iam. 5. 14, 1. Sam. 12. 25. & publique persons, 1. Kings 1. 36. 37. Esr. 6. 10. friend, Iob 42. 8. 10. and foe, Psal. 35. 13. neere in blood, Numb. 12. 13. Gen 25. 21. and 17. 18. and 27. 28. and 28. 3. 1. Chro. 29. 19. and stranger. Col. 1. 9. weake or strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2. Cor. 1. 11. Hebrew. 13. 18. 19. such as stand, 2. Thes. 3. 5. or be gone astray, Cant. 8. 8. Ex. 32. 31. 32. Rom. 10. 1. All neede the prayers one of another, Iam. 5. 16. Satan seekes to molest and trouble all men, Luk. 22. 31. Iob. 1. 9. 10. Eph. 6. 12. 1. Pet. 5. 8. the fall of any man is a dishonour to God, Rom. 2. 23. 24. a sinners conuersion bring glory to his name, Apo. 16. 9. Mal. 2. 1. 2. the prayer of the weakest Christian is auailable with God, Psal. 65. 2. and 145. 18. Psal. 102. 17. at least it shall returne into his owne bosome, Psal. 35. 13. Ezek. 14. 14. it is a speciall

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speciall act of loue, Matth. 5. 44.<sup>8</sup> means  
to reconcile our enemies vnto vs, Rom.  
12. 20. or to<sup>9</sup> prevent danger or hurt,  
that otherwise wee might receiue from  
him. Psal. 109. 4. <sup>10</sup> why must we not pray for the dead.

44. Prayers cannot auaille the dead.  
Reu. 14. 13. 1. Pet. 3. 19. Heb. 9. 27. <sup>11</sup> why cannot pray  
ther can a Prayer for them be a worke of <sup>12</sup> for them be a  
faith: for commandement to doe it, pro-  
mise of good to come by it, or approu-  
ued example to warrant it in Scripture. <sup>13</sup> what is the foun-  
dation of these prayers, and superstition now <sup>14</sup> dation of these  
is the foundation of them? Loue is the <sup>15</sup> prayers.  
pretence which the ignorant sort make <sup>16</sup> ignorant sort  
to defend them, but indeed they are vain, <sup>17</sup> make to defend  
ignorant, false, and vncharitable. <sup>18</sup> these prayers  
<sup>19</sup> what are we to think  
of them in deed & truth.

Q. May men contents themselves to pray  
in priuate onely, or onely in publike?

A. No, but 41 they must vse both  
publique and w<sup>20</sup> priuate <sup>21</sup> prayer, v Act.

2. 42. w Luk. 11. 1.

Expos. 45. <sup>22</sup> what is publike prayer  
Publique prayer is that <sup>23</sup> which is  
which is vsed in the publique meetings, <sup>24</sup> may then be  
and assemblies of Gods seruants. This <sup>25</sup> publike pray  
is a principall part of Gods worshippe. <sup>26</sup> why is it accept-  
Act. 3. 1. acceptable vnto his Maiesty, be- <sup>27</sup> table to god.  
cause we acknowledge him openly to be

the giuer of euery good gift, and speake of his free fauours, to the prayse of his grace, Psal. 11. 25. and 40. 10. euery vsed in the house of God, Mat. 21. 12. sanctifying euery other duty. 1. Tim. 4. 5. commanded by Christ, who hath promised his presence in a speciall manner in the congregation, Psal. 27. 4. Mat. 18. 20. Also hereby wee are quickned to pray more seruently, Zach. 8. 20. 21. 22. doe testifie our faith, hope, thankfulness; profess our selues to bee the seruants of Christ, and stirre vp others by our example. Psal. 95. 6. and 96. 1. 2. 7. 8. And it is much to our comfort, that what wee aske, is approoued and sought with common consent; publique seruice being of more worth then priuate, as a societie exceedeth the worthinesse of one man, Pla. 29. 9. and 87. 2. and 35. 18. and 111. 1.

what is private  
prayer.

why is prayer  
in y family  
necessary.

46. Priuate prayer is that which is performed in a familie, or by one alone. Zach. 12. 12. 13. 14. In the familie prayer is necessary, God by his commandment binding parents and masters to see it performed. Iosh. 24. 15. Gen. 18. 18. the faithfull haue followed the Lords direction

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rection herein, Job 1. 5. hereby the affaires of the whole family are sanctified, 1. Chro. 16. 43. Psal. 127. 1. 1. Tim. 4. 5. and God will powre downe a blessing vpon that family, that ioyntly seeketh his fauour by hearty supplication, Act. 1. 14. 15. and 12. 5. 6. Alone wee must pray, *why must wee pray alone.* Gen. 24. 63. and 32. 9. 10. Luk. 11. 1. Matth. 6. 6. that wee may be more fit to ioyne with others to our edification, and haue comfort when wee are alone. Psal. 30. 10. 11. 12. Also we haue private sins to confesse, wants to bewaile, crosses vnder which wee should bee humbled, Psal. 6. 2. 3. 6. 7. Matth. 14. 31. and fauours for which wee should be thankfull. Lam. 3. 23. Psal. 71. 23. 24. and 66. 19. 20.

*Q. What other meanes hath the Lord appointed to increase faith?*

*A. The due administration, and receiving of the Sacraments.* Gen. 17.

9. 10. 11. Rom. 4. 11.

*What did 8 word sacram signify in*

*Expos. 1. The word Sacrament did in ancient tymes*  
ancient times signifie an oath, whereby souldiers bound themselves to bee true to their captaine, and the Generall in like manner did binde himselfe to the

*What is it now  
used to signify.*

*How are y<sup>e</sup> sacraments  
special means  
to confirme  
faith.*

Souldiers; but now it is vsed to signifie the scales of the covenant, whereby the Lord doth binde himselfe in Christ Iesus to be mercifull to vs, and we binde our selues to bee true vnto Christ. The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner represented and offered vnto all, and effectually bestowed vpon euery worthy communicant.

*Q. Who ought to administer the Sacraments?*

An. Onely they that y are lawfully called thereunto by the Church. y Heb.

5.4.

*Who are lawfully  
called to admin-  
ister y<sup>e</sup> sacra-  
ments.*

Expos. 2. Such are lawfully called to administer the Sacraments, who being furnished with the gifts of knowledge, and holines, are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Mat. 5. 14. 15. 16. 1. Tim. 3. 2. 4. 5. 6. 7. Tit. 1. 7. 8. 9. Mat. 24. 45. Rom. 1. 1. Tit. 1. 5.

*Q. What is a Sacrament?*

A. A scale of y the covenant of grace. y Rom. 4. 11.

*Why are sacra-  
ments called  
scales.*

Expos. 3. Sacraments are appointed, not onely to helpe the vnderstanding, and

with an Exposition upon the same. 141

and the memory, but also to perswade,  
and assure the heart that Christ is ours.

4.<sup>e</sup> That covenant is sealed in the Sacrament, which God of his meere grace and favour, made with vs in Iesus Christ, being miserable sinners, Gen. 17. 7. 9. 10. <sup>what is the covenant made with whom is it made?</sup> 11. &c.

*Q. In what words is this covenant expressed in Scripture?*

A. I will be thy God and thou shalt be my people. Ier. 31. 33.

*Expos.* In this covenant God doth promise to be our Saviour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things vpon vs, and protect vs from euill, Gen. 17. 1. 2. Leu. 26. 11. 12. 2. Cor. 6. 16. 17. 18. Heb. 8. 10. 11. 12. we promise to choose God to be our God, trust in him, loue and feare him, and walke in obedience before him, Ex. 15. 2. and 20. 19, and 24. 3. 7. <sup>what does he promise to god?</sup>

*Q. What are the parts of a Sacrament?*

A. Two: an outward visible signe, sanctified to represent and seale another thing to the minde and heart; and an inward grace, which is the thing signified.

*Expos.*

*How is it proved  
there be two  
parts of a  
sacrament?*

*Expos. 6.* Of a signe there must needs be two parts, the vnderstanding thereby concerning one thing, and the sense another, Gen. 9. 11. 12. 13. 14. 15. 16. 17. Esa. 38. 7. 8. therefore of a Sacrament there must needs bee two parts, one inward, another outward.

*What is a sanctified  
signe?*

*7.* A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11. 13. and not by man vpon any conceited analogy or proportion.

*What is inward  
grace?*

*8.* The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17. 7. Matth. 26. 28.

*Q. Who is the Author of the Sacraments?*

*A.* The Lord onely, who made the covenant. *2* Esa 7. 14. and 38. 7.

*How is it proved  
that God onely  
is the author of  
the sacraments?*

*Expos. 9.* God is the onely Law giuer of his Church, Iam. 4. 12. March. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And *23* to forgive sinnes, and rectifie vnto grace is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1. 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

*2. How*



with an Exposition upon the same. 143

Q. How many Sacraments be there?

A. In the 10 New Testament onely two: <sup>b</sup> Baptisme, and the Lords <sup>c</sup> Supper.

<sup>b</sup> Ioh. 1. 26. <sup>c</sup> Luk. 22. 19. 20. <sup>d</sup> why say ye there be onely

Expos. 10. In the old Testament the <sup>e</sup> sacraments in the  
Iewes had many Sacraments, some ordi- <sup>f</sup> new testament  
nary, Gen. 17. 9. 11. 12. &c. Exod. 12. 1.

2. 3. &c. some extraordinarie, 1. Cor. 10.

1. 2. 3. 5. but the New Testament hath <sup>g</sup> How may it be pr

onely two. For there bee no more Sa- <sup>h</sup> ved y there be onl

craments of the New Testament, than <sup>i</sup> too sacraments

Christ did institute, and receiue before <sup>j</sup> in the new testam

his death; because it was necessarie, that <sup>k</sup> why was it neces

he should receiue both, to sanctifie them <sup>l</sup> sary y christ sh

in his owne person, and to <sup>m</sup> receiue y sacra

communion which is betweene him and <sup>n</sup> of y new test.

vs. The nature of a Sacrament agreeth <sup>o</sup> what say ye of the

not to the five forged Sacraments of the <sup>p</sup> fine other whic

Papists, either they are not proper to the <sup>q</sup> papists ad to

Church, or are not instituted of God, <sup>r</sup> these 2 sacram

or <sup>s</sup> consist not of an outward visible

signe, and inward grace: the covenant <sup>t</sup> what is y proper

of grace is not sealed in any of them. <sup>u</sup> of y sacraments

These Sacraments of the new Testament <sup>v</sup> of y new test.

are perpetuall, and neuer to bee abro-

gated. Heb. 8. 13.

Q. What is Baptisme?

A. A <sup>1</sup> Sacrament of our ingrafting  
into

into Christ, communion with him, and entrance into the Church<sup>e</sup>, Mat. 28. 19. Acts 8. 38.

*doth not baptisme make men christen sonles.* Expos. 12. The seed of Abraham, Gal. 3. 7. or children of Christian Parents are within the covenant, are Christians, and members of the Church, 1. Cor. 7. 14. Rom. 11. 16. Baptisme therefore doth not make them Christian soules: but doth so-

*what then is the use of baptisme.*

lemnly signifie, and seale their ingrafting into Christ, and that communion which the members of Christ haue with him their Head, and doth<sup>3</sup> confirme that they are acknowledged members of the Church, and entred into it. 1. Pet. 3. 21.

*Q. What is the outward signet?*

A. Water<sup>f</sup>, where with the party baptized is g<sup>o</sup> washed, by dipping or sprinkling, h into the i<sup>3</sup> name of the Father, Sonne, and holy Ghost. f Acts 10. 47. g Matth. 3. 6. i 1. 13. 16. Act. 16. 15. h Matth. 28. 19.

*what is it to be baptized into the name of the Father, Sonne, and holy Ghost.*

Expos. 12. To bee baptized into the name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

*Q. What is the inward grace or thing signifi-*

signified?

A. Forgiveness <sup>i</sup> of 13 finnes, and  
k sanctification. <sup>i</sup> Mark. 1. 4. Act. 2. 38.

k Tit. 3. 5.

*Expos.* 13. <sup>y</sup> Now may it appeare that <sup>y</sup> inward grace  
Water in Baptisme doth <sup>y</sup> baptisme is  
signifie both Christs blood, by which all <sup>y</sup> forgiveness of finnes  
our finnes are washed away, and Christs  
spirit, by which wee are regenerated.  
Rom. 6. 3. Matth. 3. 11. Ioh. 1. 26. Col. 2.  
12. wherefore the inward grace in Bap-  
tisme, is the pardon of our finnes, and re-  
newing of our nature. Tit. 3. 5.

Q. To what condition doth the party  
baptized bind himselfe?

A. To beleue <sup>d</sup> in 14 Christ, and <sup>c</sup> to  
forsake his sinne, <sup>d</sup> Act. 8. 37. <sup>c</sup> Matth. 3.

12.

*Expos.* 14. Gods promise to vs, and <sup>y</sup> how may it be proved <sup>y</sup> the party baptiz-  
our promise to God, implied in the Co- <sup>y</sup> doth bind himself  
uenant, is sealed in Baptisme. Act. 16. 14.  
to repent and be-  
leeue.

15. 31. 32. 33. so that wee bind our selues  
thereby to the performance of our duty.  
Infants baptizd haue not the vse of rea- <sup>y</sup> infants haue no  
son, much lesse faith to beleue; but yet <sup>y</sup> use of reason  
as they bee in the couenant, so they <sup>y</sup> how they can  
oblige themselves to beleue in Christ, <sup>y</sup> bind themselves  
and depart from iniquitie; which they  
are bound to performe, when they come  
to

to yeeres of discretion, Aēt. 2. 39. with  
2 Cor. 6. 17. 18.

2. How oft ought a man to be baptized?

A. It is enough 17 once to be bapti-  
zed: for baptisme is a pledge of our new  
birth. Aēt. 7. 8. 8 Tit. 3. 5.

*Why is baptisme to Expos. 15. We neuer read that Christ  
be administered or his Apostles, did administer Baptisme  
but once to one  
man.*

more then once, to one man. And Cir-  
cumcision, the seale of entrance into the  
Church of the Iewes, in the place where-  
of Baptisme is come, was onely once ap-  
plied by Gods appointment. Gen. 17.  
23. 24. &c.

2. Who ought to be baptized?

A. Infidels <sup>h</sup> converted to <sup>16</sup> the faith,  
and <sup>17</sup> infants, <sup>i</sup> of one, or both Christian  
<sup>18</sup> parents, <sup>h</sup> Aēt. 8. 12. Aēt. 2. 39. 1 Cor.

7. 14.

*Why are not infidels  
to be baptized before  
they be conuer-  
ted to the faith?*

Expos. 16. All they who be within the  
Covenant, and such onely are to bee re-  
ceiued into Baptisme.

*How is it proved  
that infants of Chris-  
tian parents  
ought to be bap-  
tized?*

17. Infants of Christian parents are  
within the covenant, to them appertai-  
neth the promise of forgiveness of sins &  
the Kingdome of God. Also Circumci-  
sion amongst the Iewes, which answereth  
to our Baptisme, was administered to in-  
fants,

with an Exposition upon the same. 147

phants, Gen. 17. 12. and 21. 4. Luk. 1. 39. and 2. 21. And when the faithfull which the Scripture saith, were converted with their whole household, were baptized, it may probably bee thought, there were some children amongst them of those households, who were not excluded. Act. 16. 14. 15.

18. Though wee acknowledge such onely to be sincere Christians, who serue God with vpright hearts, Rom. 2. 28. 29. yet those are not denied to bee Christians, who make so much as a generall profession of Christ. Act. 11. 26. 1. Cor. 1. 2. with 5. 1. 2. 3. and 15. 12.

*Q. What is the Lords Supper?*

A. A Sacrament of our continuance and growth in Christ. 1. Cor. 10. 16.

*Expos.* 1. Christ is given to be spiritual nourishment vnto the soule, that wee might grow and increase in him, Ioh. 6. 33. 48. 50. 51. 52. 54. 56. as plants are not onely grafted, but doe grow in the stocke: and this is sealed in this Sacrament.

*Q. Who is the author of this Sacrament?*

A. The Lord Iesus: in the same night: that he was betrayed. 1. Cor. 11.

23. 24.

*How may it be pro-  
ved by christ  
did institute  
this sacram<sup>t</sup>* **Exposi.** Christ, who is the Lord and  
head of his Church, Act. 10. 36. Ephes. 1.

22. Col. 1. 18. having authoritie to institute  
Sacraments, Match. 28. 18. 19. and  
power effectually to performe whatsoever  
signified and sealed therein, Ioh. 1.

*How did he institute  
this sacram<sup>t</sup>* Eph. 5. 1. 4. did in his owne person in-  
stitute and ordaine it.

*What special things  
are to be consi-  
dered in this sa-  
cram<sup>t</sup> was in-  
stituted.* 3. When Christ was preparing him-  
selfe to the greatest worke of loue that  
euer was, having his thoughts wholly  
bent to procure the eternall good of his  
Elect; then did he out of his infinite loue,  
euen in the same night that he was to bee  
betrayed, appoint this holy Sacrament;

*Why was this sa-  
cram<sup>t</sup> instituted  
before his death.* knowing that the institution and sealing  
of the Testament, ought to goe before  
the death of the Testator. This should

*What use is to be  
made here of.* stirre vs vp with care and reuerence to  
receiue this pledge of Christs loue, and  
to come vnto it as vnto a spirituall feast,  
being perswaded that Christ will re-  
spect vs now hee is glorified, seeing hee  
did not forget vs in his agonie and passi-  
on.

*Q. What is the outward signe?*

**A. Bread and wine, with the acti-**

**ons**

ons pertaining to them, as : breaking,  
giuing, receiuing, eating, and drinking.

in Mat. 26. 26. 27. 28. <sup>why were bread & wine ordeined</sup>

Expos. 4. Besides that Bread and Wine are most vsuall, fit, and necessary <sup>to be ordeined</sup> <sup>signes in this</sup> <sup>sacrament</sup> nourishments, Psal. 104. 15. they doe of all others best serue to expresse the bodie <sup>must be bread be</sup> <sup>leauened or vn</sup> <sup>leauened :-</sup> and blood of Christ, Ioh. 6. 33. Leauened or vnleauened bread are of free vse : Act.

20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath substance <sup>what think ye of</sup> <sup>the vse of the wafer cake</sup> in it. The vse of the wafer-cake is iustly <sup>blamed as superstitious, by our Church.</sup>

And because the Sacrament, is a spirituall feast; therefore the finest bread, and pure wine is of most laudable vse. Out of <sup>what think ye</sup> <sup>of mixinge</sup> <sup>ter with wine</sup> <sup>why did Christ</sup> <sup>institute both</sup> <sup>bread & wine</sup> niggardlines to mixe water with wine, <sup>of mixinge</sup> <sup>ter with wine</sup> <sup>why did Christ</sup> <sup>institute both</sup> <sup>bread & wine</sup> saoureth of an ill minde, Malac. 1. 7. 8.

Christ beeing not onely the true, but the sufficient nourishment of the soule, in- tending to giue vs a ful meale, appointed both bread and wine, and that seuerally to be vsed in the Lords Supper, 1. Cor.

11. 23. 24. So that it is sacriledge to de- liuer this Sacrament in one kinde onely, and presumption not to administer them seuerally, seeing Christ intended to set forth his violent death, wherein his bo- <sup>is lawfull to</sup> <sup>administer</sup> <sup>in one</sup> <sup>kind only</sup> <sup>bread & wine</sup> <sup>to be ad</sup> <sup>ministrad</sup> <sup>seuerally or together</sup>

die and bloud were separated.

*Why is the bread to be broken?*

5.<sup>x</sup> The bread is to bee broken according to the example of Christ, and his Apostles; because this Sacrament was appointed specially to represent the death and passion of our Saviour Christ, in which his body was crucified, and his blood shed. Matth. 26. 26. 27. 28. Act. 20. 7.

*Q. What is the inward grace?*

*Why say you that with all his benefits is the inward grace in this sacrament?*

A. Christ<sup>n</sup> with all the benefits of his death and passion.<sup>n</sup> 1 Cor. 11. 24.

*Expos. 6<sup>x</sup>*

Not onely Christ his benefits, but euen Christ himselfe is offered vnto vs; for we cannot bee partakers of the benefits of Christ, vlesse we be vnited vnto him. Ioh. 15. 2. Eph 4. 16. Col. 2.

*How is christ present in the sacrament?*

19.<sup>y</sup> Christ is truly and spiritually present in the Sacrament, exhibited to the faith of euery worthy receiuer, but not corporally vnited to the bread and wine in respect of place, Acts 3. 21. with Matthew 28. 6. Iohn. 16. 18.

*What doth the bread signify?*

7.<sup>x</sup> The Bread signifies the body of Christ, the Wine beokeneth his bloud; the breaking of the Bread setteth forth the crucifying of Christ, &c.

*Q. What is the duty of the Minister in the*



with an Exposition vpon the same. 151

the administration of the Sacrament?

A. To<sup>o</sup> consecrate sit by 9 declaring the institution thereof, & <sup>10</sup> prayer, toy-  
ned with thanksgiving: as also to break  
the bread, and afterwards to deliuer the  
bread and wine to the people of God.

1. Cor. 11. 23. 24. Matth. 26. 26. 27. 28.

Marke 14. 22. Luke. 22. 19. <sup>a</sup> what is it to consecrate

9. To consecrate, is to set apart the  
bread and wine vnto an holy vse. 1. Tim.

4. 5. Ex. 13. 2. and 22. 29. <sup>b</sup> why is this institution of the Sacrament

9. If Christ had not instituted this vse <sup>c</sup> to be declared  
of bread and wine, it could neuer haue  
had the beeing, efficacie, and vertue of a  
Sacrament; therefore the institution ought  
to be declared.

10. God is euer ready prest to bestow  
a blessing vpon his ordinances, Mal. 3. 10.

Psa. 81. 13. but yet looketh to be sought  
vnto, Ioh. 4. 10. Act. 6. 2 4. and 4. 31. there-  
fore the Minister must craue Gods bles-  
sing to sanctifie the bread and wine to  
their right ends.

11. The worke of our Redemption  
being liuely set forth in this Sacrament;  
praise to God for that benefit ought not  
to be omitted. Ren. 5. 9. Psa. 103. 4. Rep.  
1. 5. 6. Zach. 9. 9.

L 2

2. What

*Q. What is hereby signified?*

**An.** The action of God the Father, offering Christ to all and bestowing him effectually upon the worthy receiver. **P** 1. Cor. 10. 16.

*Q. What is the dutie of the receivers?*

**An.** To receive the bread & wine delivered, & to eat and drinke thereof **q** Matth. 26. 26. 27. 1. Cor. 11. 23. 24.

*Expos.* 12. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or vnseemely, to have the bread put, or the wine poured into the mouth, Matth. 26. 26. 1. Cor. 14.

*How must bread and cup be received.*

40.

*what doth eating import.* 13. Eating importeth more then to suffer a thing to melt in the mouth; for common bread fit for nourishment, which should be vsed, should by chewing, &c. be prepared for the stomacke.

*Q. What is signified hereby?*

**A.** Our receiving and feeding upon Christ by faith. **P** 1. Cor. 10. 16.

*Q. Is it sufficient to receive this Sacrament once?*

**A.** No: but we must receive it 14 of ten. **f** Act. 2. 42. and 20. 7.

*why is this sacra. to be received often.* **Expos.** 18. Christ's commandement,

1.

with an Exposition upon the same. 153

1. Cor. 11. 26. the Apostles practise, Act.<sup>1</sup> *what is the need*  
20. 7. our owne<sup>1</sup> necessitie, weaknes of *city & weaknes*  
faith, 1. Sam. 27. 1. Mar. 16. 14. *we should receiue often.*  
dūlneſſe  
of vnderstanding. Ioh. 20. 9. Mar. 8. 17.  
18. forgetfulneſſe, Luk. 24. 9. and spiritu-  
all wants and decayes in grace, Mat. 24.  
12. Reu. 2. 4. and 3. 2. doe require that we  
receiue this Sacrament often. Reu. 3. 2. 3. *How oft must we*  
We must receiue it as often as it is admi- *receiue this*  
nistred in that Congregation where wee *sacrament.*  
liue, vnlesse wee be iuſtly hindered; or  
companies in great parishes bee sorted  
for seuerall dayes, because they cannot  
communicate all at once, Numb. 9. 13.  
2. Chro. 30. 12. Act. 2. 42. Mar. 22. 5. 6.  
1. Cor. 10. 16.

2. For what end and use ought wee to  
receiue this Sacrament?

A. To confirme our<sup>1</sup> faith, commu-  
nion with Christ, & al ſauing graces in  
vs; to keepe<sup>16</sup> in remembrance the  
Lords death vntill he come againe, and  
to testifie<sup>w</sup> our loue one vnto another.

1. Cor. 10. 16. v 1. Cor. 11. 24. 26. w.

1. Cor. 12. 13.

*How is the receiving of the Sacrament profitable*  
Expos. 15. The increase of faith, and of *to increase*  
communion with Christ, inferre necessa- *of grace.*  
rily an increase of all graces, which spring  
thence

thence as from the roote, Ioh. 15.4, Eph.

2.21.22. Ioh. 7.37.

*How doth y<sup>e</sup> admini-  
stration and re-  
ceiuing of this  
sacrament serue to  
keepe in memory  
the death of  
christ.*

16. This stirreth vp a more serious  
thinking on Christs loue and goodnes in  
his death, and so preserues the same more  
truelie in memory. And by eating this  
bread, & drinking this wine, men do pro-  
fesse, and after a sort preach vnto others,  
vnto the worlds end, the mysterie of the  
Gospel; the summe and substance where-  
of consisteth in the death of Iesus Christ,  
and the fruits that flow there-from; sha-  
dowed in the Sacrament.

*Q. What is the danger of vnworthy re-  
ceiuing?*

A. Vnworthy receivers 17 are guiltie  
of the body and blood of the Lord, and  
doe eate and drinke iudgement to them-  
selues. x 1. Cor. 11.27, 29.

*who are y<sup>e</sup> vnwor-  
thy receiuers*

*Expos. 17. Vnworthy receiuers are such  
who eate and drinke vnworthily, that is,  
who receiue the bread and wine without  
due reuerence & respect to the mysterie  
contained in them, 1. Sam. 6. 19. 2. Sam. 6.  
6. 2. Chro. 30. 20. or to the holy ends  
why they were ordained, or to the per-  
son by whose authoritie they were ap-  
pointed, 1. Sam. 2. 29. with Reu. 3. 4. Luk.*

38.

18.° To bee guiltie of the body and <sup>what is it to be guiltie of the body and</sup> blood of the Lord, is to offer a speciall wrong and iniury to the person of Christ, and his sufferings, and in a speciall manner to sinne against the worke of our redemption, which is fully set forth in the Lords Supper.

Q. Who are to receiue this Sacrament?

A. Such as know their misery by sin, the remedy thereof in Christ, and the doctrine of the Sacrament; with all earnestly a longing to bee satisfied with the bread of life. x Marth. 11. 28.

2 Exod. 12. 26. 27. 2 Reu. 22. 17. why must such as come

Expos. 19. Christ's death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: vnlesse we know Christ, our miserie without him, and the exceeding benefits of his death, we can neuer desire, Ioh. 4. 10. or reioyce in thanksgiving for that mercy. Rom. 7. 25. Eph. 2. 1. 4. and 5. 8. 1. Tim. 1. 13. 14. why must we know

20.° This Sacrament is a signe and seal: therefore before we can vse it well, or prepare to receiue, or examine our selues how wee receiue, 1. Cor, 11. 28. we

must haue vnderstanding, Exod. 12.26.

27. Iosh. 4.6.2. Chro. 30.22.

*how must we thirst  
to be satisfied  
with the bread  
of life.*

*how is this  
desire stirred  
up in vs.*

21. The thirsty, who are euer lowly,  
are the<sup>2</sup> onely welcome guests vnto the  
Lords table. Ioh. 7.37. Reu. 22.15.<sup>5</sup> This  
desire is stirred vp in vs, by a considerati-  
on of the necessitie of the Sacrament, our  
owne want thereof, Matth. 9.12. the be-  
nefits bestowed therein, Ps. 63.1.2.3. Pro.  
4.7. and the helps we haue thereby to  
quicken and confirme our faith.

*Q. What else is required in them that  
come to this holy Table?*

A. Renewed<sup>12</sup> hatred of all<sup>b</sup> sinne, an  
heartie endeavour to overcome natural  
passions, and an bitter and well aduised  
d forsaking of grosse sinne; willingness  
to be strengthened in<sup>23</sup> faith, and a lon-  
ging desire for<sup>24</sup> the good of our bre-  
thren. <sup>b</sup> Luk. 3. 12. 13. <sup>c</sup> Matth. 18. 3. <sup>d</sup>  
Luk. 14. 28. 29. &c. <sup>e</sup> Mat. 5. 6. <sup>f</sup> Mar. 11.  
25. Mar. 5. 23. 24.

*why is it necessary  
that he should  
to the Lords  
table should  
hate all sinne*

*Expos. 22. He that loues sinne, cannot  
truly thirst after Christ. Matth. 11. 28.  
belceue in God, Mar. 1. 15. Act. 15. 9.  
1. Ioh. 3. 2. 1 Cor. 15. 17. or haue com-  
munion with him. 2 Cor. 6. 14. Psal. 5. 4.  
Amos 3. 3. 1. Ioh. 1. 6. Sinne is of a soy-  
ling*

ling nature, and doth defile Gods ordinances vnto vs. Tit. 1. 15. Hag. 2. 13. 14. <sup>It is sufficient</sup> Heb. 10. 22. Numb. 9. 6. 2. Chr. 23. 19. <sup>that we hate all sinne.</sup> It sufficeth not that we hate all sinne, but this must be renewed by labour & care. Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. <sup>How is this to be renewed?</sup> 3. 12. 13. 14. to see more thoroughly the vilencie and multitude of our particular sinnes, Reu. 3. 2. 3. Ier. 3. 13. purge the heart of them, by iudging and condemning. Iam. 4. 8. 9. &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter. Ier.

31. 19. 2. Tim. 1. 6. <sup>Why is faith required in altho</sup> 23. We should desire to haue our faith <sup>that cometh to this heavenly banquet.</sup> increased before we come to the Lords table: for faith was required of such who did desire to be baptized Act. 8. 37. and 16. 33. 34. It is the eye by which we discern, 2. Cor. 3. 18. Ioh. 3. 14. 15. and 8. 56. and the hand by which wee receiue Christ, Ioh. 1. 12. & 6. 35. making this feast of the Lords exceeding sweet Psal;

119. 103. <sup>Why must we come in loue.</sup> 24. When we come to the Lords Table, <sup>properties of loue.</sup> we professe our selues to be children <sup>General to saints eph.</sup> of the same Father, 2. Cor. 6. 18. <sup>free from sinne</sup> there <sup>pure & pure</sup> deemed of the same Lord. 1. Cor. 8. 6.

Such <sup>fraternal</sup> <sup>6. constant</sup>

such as bee guided by the same spirit,  
1. Cor. 12. 13. ruled by the same word, fed  
at the same table, 1. Cor. 16. 17. mem-  
bers of the same body, Eph. 4. 4. 5. 6. and  
heires of the same kingdome, Rom. 8. 14.  
17. should we not then heartily desire the  
good of one another, both in soule and  
bodie? Eph. 4. 3. 1. Pet. 3. 8.

*Q. What if a man finde himselfe weake  
in faith, and full of doubting?*

*A. He must bewaile his <sup>23</sup> vnbeliefe,  
pray for faith, seeke to haue his doubts  
resolved, and so receiue to be further  
strengthened <sup>26</sup> in belieuing. 9 Marke  
9. 24. <sup>h</sup> Iudges 6. 37. 38. Exod. 12. 1. 2.  
3. 4.*

*Expos. 25. Vnbeleefe hinders the  
sweetnesse of the Lords ordinances, Ioh.  
6. 54. 63. 64. godly sorrow for it quic-  
kens a desire, and makes way for the in-  
crease of faith, 2. Cor. 7. 10. wherefore  
doubtings are to be bewailed, but wee  
must not thereby be kept from feasting  
with Christ.*

*26. The weake were admitted by  
Christ vnto this table, Ma. 26. 26. with  
26. 56. Mark. 16. 14. Act. 1. 6. The Sacra-  
ment was ordained not onely for the  
strong*



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strong man, but euen for babes in Christ, that they might waxe stronger; Rom. 4. 11. 1 Cor. 3. 2. 3. they may therefore approach vnto this banquet, being invited by the Master of the feast. Pro. 9. 6. Mat. 22. 9. Luk. 14. 21. 23.

*Q. How ought a mans heart to be affected in receiuing the Sacrament?*

A. With i reuerence<sup>k</sup> ioy and 27 comfort, i meditating on the outward signes, and what they signifie; the dainties prepared, and loue of him that prepared them; our communion with Christ, his graces, & faithfull people, whereby the heart is<sup>m</sup> stirred vp to thanksgiving. i Exod. 3. 5. Gen. 28. 17. k Deut. 16. 15.

11. Cor. 11. 25. m 1. Kin. 8. 66. *How are we to behaue*

*Expos. 27.* From that which wee noted<sup>o</sup> of selues in this holy businesse before touching the actions of the minister, and the people in the deliuerie and receiuing of this Sacrament, wee may learne how wee ought to behaue our selues in this holy businesse. Exercise the eye in seeing the elements, and the actions belonging thereunto, Exod. 24. 8. the eare in hearing the mysteries explained; the hand in receiuing the elements, and the taste in feeling the comfort of them,

*Exercise*

that is, over-  
it off in man  
men

<sup>d</sup>Exercise also the minde in meditating & remembring of Christs sufferings, & the loue of God, not onely giuing his Sonne to die for vs, Ioh. 3. 16. but offering and sealing vnto vs our redemption thereby; and stirre vp the heart to receiue Christ, Esa. 64. 7. and mourne for sinne, Zach. 12. 10. desire Gods fauour, reioyce in his loue, Neh. 8. 10. stand in awe before him, Psa. 5. 7. fearing after an holy manner, least by any vnruely affections, or vnfitting gesture, wee shew the least want of due esteeme, and ioy in his presence. Pf. 2. 11. and 4. 4. 1. Cor. 11. 10. and 14. 40.

2. What must we doe after we haue received?

A. We must as endeauour to finde an increase of faith, loue, and all sauing graces, abounding moze and moze in well-doing. Prouerb. 4. 18. Ezek. 47.

12

why must we  
dow to abom-  
more & more  
in welooming  
after we haue  
received.

Expos. 28. The receiuing of the Lords Supper is a renewing of our couenant with God, Exod. 13. 9. Genes. 17. 11. 2. Chro. 30. 29. therein we feed spirituallly vpon Christ. 1. Cor. 10. 16. are refreshed by him, and by faith draw vertue from him:

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him, Rom. 8. 2. Phil. 4. 13. therefore after we haue receiued, we must grow more in grace and knowledge. If wee speed not well after we haue receiued, commonly <sup>if we speed not well after we haue receiued, commonly</sup> our want of preparation was the cause thereof, or defects willingly admitted in the act of receiuing. 2. Chro. 30. 19. 20. Iudg. 10. 14. 15. But care must be taken, <sup>what care must be taken, that out of dislike of our selues, we doe not dislike, or deny that measure of grace,</sup> that out of dislike of our selues, we doe not dislike, or deny that measure of grace, which the Lord bestoweth vpon vs; neither must we bee ouer-hasty: the Lord doth not alwaies powre his gifts vpon vs, the same day that we come vnto him in his holy ordinances. Psalme 97. 11. Cant. 3. 4. and 5. 6.

*Q. What order hath the Lord left in his Church so keepe his ordinances from contempt?*

**A.** The vnruely <sup>29</sup> should <sup>30</sup> be admonished, the <sup>31</sup> obstinate percommunicated <sup>32</sup> and the penitent after their fall <sup>33</sup> restored and comforted. 1. Thes. 5. 14. 1 Cor. 5. 4. 9. 2 Cor. 2. 6. 7. <sup>who are vnruely</sup>

*Expos. 2. 9.* They are vnruely, who are inordinate, liue dissolutely, and such who are knowne by speech, gestures, and deedes, not to walke according to the rule

rule of the word; or busie-bodies, vaine  
boasters; idle, &c. 2. Thes. 3. 11, 12. or  
be fallen into any outward sinne, 1. Cor.

6.9.

How must the  
sinfully be dealt  
withall.

For what must  
reprehension  
be given.

How must ad-  
monition be  
performed.

What is y<sup>e</sup> rule  
of discretion  
and zeale in  
admonition.

What if y<sup>e</sup> sin  
be priuate.

What if it be  
known to p<sup>ar</sup>t  
of y<sup>e</sup> church.

What if it be  
known to the  
whole church.

What if y<sup>e</sup> fault  
be published  
without ca-  
use.

What if ad-  
monition at the first prevaile not

30. Such persons being members of  
the Church, 1. Cor. 5. 11, 12. should bee  
reprehended<sup>m</sup> for their sinne, certainly  
known both to be sinne, and to be com-  
mitted by them. Leu. 19. 17. Admonition  
must be performed with meekenes and  
discretion: Gal. 6. 1. 2. 2. Tim. 2. 25. Some-  
times also with zeale and severity. 1. Cor.  
4. 21. Gal. 3. 1. fitted to the person sin-  
ning, the sinne committed, and the man-  
ner of doing. Numb. 12. 9. 10. 14. If  
the sinne be priuate, knowne to few, the  
admonition must be priuate; Matth. 18.  
15. Luk. 17. 3. if knowne to part of the  
Church, admonition must bee before  
them that knowe it: if knowne to the  
whole church, the admonition must bee  
publike, 1. Tim. 5. 20. vnles it be knowne  
by their fault, that haue published it  
without cause. But alwaies respect is to  
be had to the condition of the partie  
offending, 1. Thes. 5. 14. and that must be  
done, which tends most to the edificati-  
on of the Church, 1. Cor. 14. 26. If admo-  
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dition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or<sup>2</sup> declare his obstinacie, Tit. 2. 10. 11.

31. Such are to be held obstinate who <sup>u who are to be held obstinate</sup> despise the Churches admonition, & will by no meanes be reclaimed from their sin, notwithstanding the long suffering, which the Church hath vsed towards them. Matth. 18. 17. Tit. 2. 10. 11. 2. Tim. 2. 25.

32. To be excommunicated is to bee <sup>u what is it to be excommunicate</sup> debarred from the publike ordinances of God, and societie of the faithfull, both publike and priuate. 1. Cor. 5. 3. 11. 12. 1. Tim. 1. 20. 2. Thes. 3. 6. 14. <sup>is e excommuni</sup> so farre as <sup>cate person to</sup> necessitie will permit, either in respect of <sup>debarred of all</sup> their generall, or particular calling <sup>society with</sup> <sup>faithfull</sup> 1. Cor. 7. 10. and 7. 10. 11. 12. with Eph. 5. <sup>what is e end</sup> 31. The end of these censures is the <sup>of this sentence</sup> humbling and reforming of the sinner; 1. Cor. 5. 5. 2. Thes. 3. 14. the terrifying of others; Tim. 5. 10. and keeping the ordinances of God in reuerence. 1. Cor. 5. 6. 7.

33. The censures of the Church are <sup>= why is e penitent to be restored and comforted</sup> medicins to cure, not poisons to destroy, inflicted for to<sup>2</sup> humble, and bring into the

*how is to be of a true penitent* the right way such as haue gone astray; when a sinner doth truly lament the euill of his life, and is vntainedly sorrowfull, hee is to be receiued againe into the bosome of the Church, and comforted, least Sathan by his deuises should bring him to despaire. 2. Cor. 2. 10. 11. 1. Thes.

5. 14.

2. Besides the forenamed meanes, are there not some other profitable for the increase of faith?

*Answer* A. Yes: 1. reading 1. 2. hearing the Scriptures read in (publike and in private, meditation, & conference 1. Reu. 1. 3. Act. 13. 15. Act. 8. 28. Luk. 2. 51. w<sup>h</sup> Heb. 3. 13.

*what is the benefit of reading or hearing the scripture* Expos. 1. The reading, or hearing of the scripture read, doth furbish the minde more with knowledge. 1. Pet. 1. 19. Pro. 1. 5. Deut. 11. 19. 20. and worke vpon the affections: Deut. 17. 18. 19. 2 Kin. 22. 11. 19. Psal. 119. 93. especially if wee apply the commandements for our direction, the threatnings to feare vs from sinne, or to humble vs for it. 1. Clu. 34. 19. 27. and the promises for our comfort and encouragement.

*why must the scriptures be read publike* 2. As God requires that the Scriptures should

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should be read in publique. 1. Thes. 5. 27.

Col. 4. 16. so thereby he hath<sup>2</sup> promised,  
that his people may learne to feare him,

Deut. 31. 12. 13.

3. <sup>Why must we give attendance</sup> Priuate reading maketh the publike

ministrie more profitable, Act. 8. 30. 31.

inableth vs better to iudge of the Do-

ctrines taught: Act. 17. 11. thereby wee

are better fitted for the combate, 1. Tim.

4. 13. 15. and many euils are preuented,

Esa. 8. 19. 20. Psal. 119. 9. Iob. 22. 21.

4. <sup>What are the benefits</sup> Meditation is auailable for the

getting of grounded and settled know-

ledge. 2. Tim. 2. 7. Psal. 119. 99 and the

increase thereof 1. Tim. 4. 13. 15. it

strengtheneth memorie. Psal. 119. 15. 16

enlargeth our delight in good. Psal. 104

34. Psal. 119. 16. discouereth corruption,

purgeth the heart of idle and vnprofita-

ble wandrings, addeth life and strength

to holy duties, Gen. 24. 63. Psal. 143. 5.

6. and hereby wee grow more inwardly

acquainted with God. Psal. 77. 10. 11.

12. this duty must bee practised euery

day more or lesse, Psal. 119. 97.

5. <sup>How must we</sup> All such who with wisdom, Pro

10. 32. and 15. 22. Psal. 37. 30. reuerence,

1. Pet. 4. 11. loue, the spirit of meeknesse

M

and

and gentlenesse, Tit. 3. 2. Col. 4. 6. Ph. 2. 2. 3. and a desire of reaping good, doe conterre religiously; shall preuent rotten speeches, Eph. 4. 29. hardnesse of heart. Heb. 3. 13. and much euill; Eccl. 5. 2. shall increase in knowledge, Pro. 1. 5. bee resolued of their doubts, Col. 3. 16. 1. Thess. 5. 11. Iob. 16. 4. 5. armed against falling, Act. 11. 23. Iudge. 2. Pro. 18. 8. and quickned from their dulnesse. Heb. 10. 32. This will kinde desire of more fellowship with Christ, Can. 5. 16. and sweeten the communion of Saints. Rom. 1. 13. 12. 1. Thess. 3. 2. Rom. 15. 32. 24. 7. These duties must carefully be practued of euery man, as hee hath opportunitie and meanes. Matth. 25. 27. 2. Cor. 8. 12.

2. *Hitherto of the ordinarie meanes whereby faith is increased: be there not also some 6 extraordinary meanes?*

A. *Yes: and these be holp x fasting, holp y fasting and religious z bowes.* x Luk. 5. 25. y Est. 9. 17. z Psal. 50. 14.

*What is meant by 6. By extraordinary duties are meant such, which be of more seldome and rare practise, though they must be vsed oft, as God giueth occasion, and when hee calleth*



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calletk thereunto.

2. What is an holy fast?

A. A religious <sup>a</sup> abstinence from all  
b the labours of our calling and <sup>c</sup> com-  
forts of this life, so farre as comelines &  
necessitie will permit, that we might be  
more seriously <sup>d</sup> humbled & before God,  
and more fervent in prayer. <sup>a</sup> Hest. 4. 16.  
<sup>b</sup> Leu. 23. 28. <sup>c</sup> Exod. 33. 5. <sup>d</sup> Dan. 9. 9, 11.  
Leu. 23. 27.

<sup>why must we abstaine from labor of our calling on the day of fasting</sup>  
Expos. 7. A fast is to be kept as a Sab-  
bath unto God. Leu. 23. 28. Esa. 58. 13.

14. And therefore as vpon the Sab-  
bath, such businesses of this life must  
be auoided, that agree not with the  
Sabbath,

<sup>what vnderstand ye by c comforts of this life</sup>  
8. By the comforts of this life, wee are  
to vnderstand meate, drinke, costly ap-  
parell, recreation, and all other delights.

Dan. 10. 3. Cor. 7. 5. <sup>what must be ioyned with the exercise of fasting</sup>  
9. With fasting must be ioyned a seri-  
ous meditation of our sinnes. Ezz. 9. 4. 6.

Neh. 1. 6. 7. Gods indgements. Neh. 9. 35.  
36. 37. and our speciall wants. Dan. 9. 11.

18. The person meet for this exercise <sup>who is a person fit for this exercise</sup>  
must be no nouice in religion. Luk. 5. 36.  
37. Math. 9. 15. 16. A fast is either of <sup>how is a fast distinguished</sup>  
one alone, 2. Sam. 12. 16. or of the whole

M 2

family

family. Zac. 12. 12. or of a particular congregation, or of the whole Church in generall. Iudg. 20. 26.

*2. When ought we to fast?*

A. When we feele or feare some grievous calamitie vpon vs, or hanging ouer our heads; want some speciall blessing, are pessed with some speciall sinne, or goe about some weighty matter. c Hest. 4. 16. Est. 8. 21. Act. 13. 2.

*what calamities or your calamities* *Expos. 10.* As sword, famine pestilence, strange vnwonted sicknelles, vnseasonable weather, &c. Ezek. 14. 21. with Esa. 22. 12. 13.

*what iudgements* *hang over our heads.* 11. These iudgements hang over our heads, which our sinnes, and the sinnes of the land haue deserued, and crie for, Amos. 8. 5. 8. Lam. 5. 4. Genes. 18. 20. and which God hath threatned by his word and ministrie. Zeph. 1. 3. 4. 5. with Zach. 1. 6. Lam 1. 13. 14. 20. with 2. 17. and hath inflicted formerly vpon like transgressors. Jer. 7. 12. Amos. 6. 2. 3.

*why must we humbly* *12.* Notwithstanding the ordinarie and dayly prayers of his people, the Lord in great wisdom will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the duty of

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of fasting. Iudg. 20. 28.

*Q. What is an holy feast?*

A. An extraordinary thanksgiving for some notable deliuerance, out of some desperate danger; testified with feasting before God, with ioy and gladnesse, sending presents to our friends, and hostions to the needie. 1 Chron. 16. 8. and 29. 10. 11. Neh. 8. 19, Hest. 9.

22.

*Expos.* 13. In a day of extraordinary thanksgiving there should bee a serious remembrance of Gods benefits, Psal. 116. 6. and 103. 2. wherby wee should bee stirred vp after a feruent manner to yeeld praise to the Lord, Psal. 34. 3. and 35. 27. Exod. 15. 2. and reioyce before him heartily, Deut. 12. 12. tying our selues vnto him by renewing our couenant, Ioh. 2. 9. Deut. 29. 3. 10. 11. 12. 13. 2. Chron. 15. 11. 12. and learne to bee more confident in him, hauing experience of his great goodnesse. Psalm. 3. 5. 6. and 52.

9.

14. On the day of thanksgiving wee may have a more liberall vse of Gods creatures, both in meate and apparell, then is ordinarie, Neh. 8. 10. Hest. 9. 32.

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But

*How must it be  
used.*

*How must this  
Exercise be per-  
formed if  
publike*

*How if private*

But this must be vsed in moderation and sobriety, that men may be better fitted for the exercises of religion, 1. Kin. 8. 65. This Exercise, if it be publique, must bee ioyned with the preaching of the word; if private, with the reading of the Scripture or some holy exhortation, for the better stirring of vp affection.

*Q. What is a religious vow?*

A. A solemn promise vnto God, made by a fit person of some lawfull thing, which is in his choice, to testifie his love and thankfulness, Deut. 23. 21. 22. Prou. 20. 25.

*What persons  
fit to vow.*

1. 5. Such persons are fit to vow, who haue knowledge, iudgement, and ability to discern of a vow, and of the duties belonging to the performance of the same, Eccl. 5. 2.

*Why may not a man  
vow an unlawful  
vile or super-  
stitious thing.*

2. 6. A man may not vow an unlawful, vile or superstitious thing; Deut. 23. 18. for wee are obliged to auoid all euill, yea all appearance of euill. 1. Thess. 5. 22. It is presumption and rashnesse to vow that to God, which he hath forbidden, and will not accept. Iudg. 11. 30. 31.

*Is it lawfull to  
vow any thing  
to god if it is impossible.*

3. 7. What we are not able to performe either by reason of the common frailty,

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of all men, Eccl. 5. 5. with 1. Cor. 7. 7. or  
of our subiection vnto others we may not  
vow, as the wife, child, seruant, may not  
vow, without the liberty of their superi-<sup>what things are</sup>  
ours, Num. 10. 2. 4. 6. 7. 8. 12. That thing is <sup>to be held in our</sup>  
not to be held in our free choise, which <sup>free choise and</sup>  
we are necessarily bound vnto before our <sup>what not.</sup>  
vow, Leu. 27. 26. Deut. 23. 22. 23. But yet <sup>Is it not lawfull</sup>  
to quicken & stirre vs vp the better to the <sup>to vow which</sup>  
performance of our durie, it is lawfull to <sup>we are bound</sup>  
renew the couenant and vow, which we <sup>to.</sup>

made vnto the Lord in Baptisme, Psal. <sup>How were vows</sup>  
119. 106. To God vows were com- <sup>commonly made</sup>  
monly made with prayers, Gen. 28. 20. <sup>to god</sup>

Psal. 61. 5. and paid with thanksgiving.  
Psal. 65. 1. and 66. 13. 14. and 116. 14.  
Ion. 2. 9.

18. Vowes should be performed spec- <sup>when should vowes be per-</sup>  
dily, Eccl. 5. 5. Deut. 23. 23. Psal. 76. 11. If <sup>med.</sup>  
we vowe rashly, the rashnes is to be repen- <sup>what if we</sup>  
ted of, the vowe otherwise lawfull is to <sup>rashly.</sup>  
be performed; <sup>what if it be</sup> but a vowe should not in <sup>an vnlawfull</sup>  
any wise be the bond of iniquity. Match. <sup>thinge.</sup>  
15. 5. 6. 1. Sam. 25. 22. 39. Act 23. 21.

2. Can faith being wrought and confir-  
med in vs be fruitles and unprofitable

An. No: 19. for it <sup>worketh</sup> by loue,  
Gal. 5. 6.

*Why cannot faith be fruitles and profitable.* *Expos.* 19.<sup>9</sup> By faith wee are knit vnto Christ. Rom. 11. 19. 20. Eph. 3. 17. and cannot be vtterly fruitlesse. Ioh. 15. 3. seeing wee receiue the sappe of grace from him. Ioh. 1. 16. Col. 1. 19.

*Q. What is the principall worke of faith?*

An. It <sup>10</sup>purifieth the heart. 1 Act. 15.

9.

*What is it to purify the heart.* *Expos.* 20.<sup>r</sup> To purifie the heart is to abate and crucifie the power of sinne in the beleeuers, and by little and little to renew them in holines and righteousness, Gal. 5. 24. and 6. 14.<sup>5</sup> The Spirit of

*Who is the author of sanctification.*

God is the author of sanctification; Ioh. 3. 5. 1. Cor. 6. 11. Gal. 5. 22. Rom. 8. 11.

*How doth faith purify the heart.*

faith is the instrument of the holy Ghost, whereby the heart is cleansed. Col. 2. 12.

*Q. What followeth thereupon?*

An. A fighting<sup>21</sup> and combating against sinne and corruption. Gal. 5. 17.

*What is the cause of this combating in every regenerate person.*

*Expos.* 21.<sup>n</sup> Those that are sanctified, are sanctified in euery part, Col. 2. 11. 1. Thes. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part. Pro. 30. 2. 3. Phil. 3. 12. Rom. 8. 13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. and 7. 25.<sup>n</sup> whence followeth

*How many kindes of combats be in a regenerate man.* 3

a spirituall combate, not of the mind<sup>e</sup> with the will, or the will with the affections onely, Numb. 22. 34. nor of diuerse desires onely, in respect of sundry<sup>x</sup> and different considerations; but<sup>3</sup> of the part regenerate with the part vnregenerate, Gal. 5. 17. as of the minde regenerate with the minde vnregenerate, and so<sup>y</sup> of the will &c. This combate is continuall, against the first motions to sinne, not onely against outward grosse euill. Rom. 8. 13. Eph. 4. 22. Rom. 6. 17. The effect hereof is, that a man sanctified cannot doe what hee would, Gal. 5. 17. sometimes hee is grievously foiled by the flesh, Matth. 26. 40. 41. but in the end the Spirit shall get the victorie. 1. Ioh. 4. 4. and 5. 4 Rom. 8. 2. Reu. 2. 26.

*2. What else?*

A. A renouncing of<sup>1</sup> all euill in<sup>22</sup> affection, and of<sup>33</sup> grosse sinne in life and conuersation. 1. Act. 2. 38. 2. Act. 19. 18. 19.

*Expos.* 22. <sup>a</sup> A pure heart can no more de-<sup>4</sup>well in<sup>5</sup> euill, then a cleane fountaine can send forth corrupt waters, Psal. 24. 4. Esa. 33. 6. 8. Pro. 12. 5. therefore a purged heart must renounce all euill, Ezek. 36.

26. 27. Ier. 32. 39. 40.

*Why must it be so?  
all evil in conversion.*

<sup>3</sup>The will is the commander of the outward man, 2. Cor. 8. 11. if it be turned vnto God, the conuersion must needs be reformed. Ier. 3. 14. 17. 1. Sam. 12. 20. 21. 1 King. 8. 48. 49.

*Q. What is a third thing that followeth hence?*

**A.** Love<sup>n</sup> and<sup>24</sup> delight in that which is good, ioyned with a sincere<sup>25</sup> desire, purpose, and<sup>o</sup> endeavour daily to amend whatsoever is amisse, and to plead a life according<sup>26</sup> to the law of God<sup>n</sup> Psal. 119 97. <sup>o</sup>Phi. 3. 13. 14. Act. 11. 23. P Psal. 119 6.

*Whence cometh it* **Expof.** 24. The same spirit which <sup>24</sup>beleues wrought the grace of faith, and clea-  
*doth love and* doth love and seth the heart, doth sweetly incline it  
*delight in that* both to long after, and to cleaue with  
*which is good.* ioy to that which is good. Ezek. 36. 27.

*Why doth y beleue* <sup>25</sup>Ezek. 11. 19. 20. Rom. 6. 19. Psal. 36. 11.  
*daily endeavour* <sup>25</sup>The true beleuer hath laid aside  
*to reforme* the practise and desire of all sinne, Psal.  
*what is amisse* 119. 113. 128. 163<sup>e</sup> not onely out of a  
*in a respect* foresight of the ill consequences, and  
*hath he laid off* carefull euils that may fall, 1. King. 8.  
*practise and* 47. Ezek. 18. 28. Luk. 15. 17. but euen  
*desire of all* out of loue to the chiefest good, and all  
*same.* goodnes,



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goodnes, 2. Cor. 5. 14. and that with <sup>in what manner</sup> true purpose, Psal. 119. 106. Act. 11. 23. and well-advised deliberation: Ruth. 1. 16. therefore he is willing to espie out, and reforme whatsoeuer is out of order <sup>have a l<sup>e</sup> like measure of grace</sup> Psal. 119. 59. But note heere, that all haue not the like measure of grace. Rom. 12. 3. neither can with like victorie overcome their corruption, Rom. 14. 1. and <sup>what vs should be made haue</sup> 15. 1. Phil. 3. 15. The strong should not waxe proud, Rom. 11. 20. Galat 6. 1. Rom. 14. 3. nor the weake bee dismayed ouermuch, Rom. 14. 4. Mar. 4. 31. 32. <sup>Why doth y<sup>e</sup> believe</sup> 26. The redeemed of the Lord doe <sup>you resolve to lead his life according to the law of god.</sup> see that many waies they are bound to obey, Psal. 100. 2. 3. and 86. 13. 1. Cor. 6. 19. 20. 1. Pet. 1. 17. 18. and also that it is a blessed thing to beare the yoke, Mar. 11. 29. 1. Ioh. 5. 3. Psal. 65. 4. and 119. 14. Gal. 6. 16. and so they resolve to denie their owne will, and follow the Lord, Phil. 1. 27. and 3. 20. Act. 26. 7. 1. Pet. 4. 2. 3.

*Q. Wherein is the summe of the Lawe contained?*

**A. In the 10 tenne Commandements,**

**Deut. 10. 4. and 4. 13.** <sup>where is full exposition of 10 commandments</sup> **Expos. 1. These 10 tenne commandements** <sup>found.</sup>

ments are an abridgement of the whole Lawe, the full exposition whereof is to bee found in the bookes of the Prophets, and Apostles, and holy men. who wrote by inspiration of the spirit, Exod. 34. 27. 1. Kin. 8. 9. Matth. 22. 40. for the right understanding of the tenne commandements, called the Decalogue, obserue these rules.

*what rules are  
to be observed  
for the right  
understanding  
of the decalogue.*

1. The Law is spirituall, binding the soule and conscience to entire obedience. Rom. 7. 14. Matth. 5. 21. 22. 27. 28.
2. The meaning of the precept is to bee drawne from the inaine scope and end thereof. Matth. 5. 33. 34. 35. 36. 37.
3. The commandement which forbiddeth a sinne, commandeth the contrary dutie; and the commandement which requireth a dutie, forbiddeth the contrary sinne. Psal. 34. 12. 14. Esa. 1. 16. 17. Mar. 3. 4.
4. Vnder one vice expressly forbidden all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Mat. 5. 21. 22.

17. 18. 1. Iohn. 3. 15.

¶ Vnder one duty expressed, all of the like nature are comprehended; as all meanes, effects, and whatsoever is necessarily required for the performance of that dutie; and therefore in diuerse, <sup>if one of same thing then com-  
manded in di-  
uerse precepts.</sup> yea in all the commandements one and the same duty may in diuerse respects be commanded, and one and the same sinne may be forbidden.

6. Where the more honourable person is expressed, as the man, let the woman vnderstand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one vnto another; as when the duty of one inferiour towards his superiour is taught, there is taught the generall dutie which all superiours owe to those that bee vnder them, which inferiours owe to them that be over them, and which equalls owe one to another.

*Q. How are they divided?*

A. Into two Tables. Deut. 5. 22. and 10. 1. 2.

Expos.

what may be observed  
from the commandments  
as they are set  
downe together  
there.

Expos. 2. From the commandments,  
as they are set downe wee may ob-  
serue. 1. That the Law is most perfectly  
wise, iust, equall, and strictly binding  
the consciences of all men without ex-  
ception, and that continually. Deut. 4. 5.  
&c. Psal. 19. 7 &c.

2. For order of doctrine there is a  
perfect distinction of one commande-  
ment from another: but as touching pra-  
ctise they are so nearely knit together,  
that no one can be perfectly obeyed, vn-  
lesse all be obeyed, and he that breaketh  
one commandment, transgresseth the  
whole law. Deut. 27. 26. Gal. 3. 10. Iam. 2.  
10. 11.

3. The loue of God is the ground of  
our loue to our neighbour, 1. Ioh. 4. 20.  
and 5. 1. 2.

4. Our loue to our neighbour is a te-  
stimonie of our loue to God. Rom. 13. 8.  
9. 10.

5. Such as bee truely religious must  
haue respect vnto all Gods commande-  
ments, Psal. 119. 6.

6. The duties of the first Table are  
most excellent; and the breaches thereof  
more grieuous then of the second, if  
equall

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equal proportion be observed, and comparison be made. 1. Sam. 2. 25. Esa. 7. 13.

7. If two Commandements cannot be performed at once, the lesser must give place to the greater: so the love of God must be preferred before the love of our neighbour, and morall duties before outward circumstances. Hof. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed vnto God in and through Iesus Christ, Matt. 19. 17. 18. 19. Exod. 19. 6. 7. 8. with 20. 1. &c.

9. All finnes here forbidden are to be shunned, and that both alwayes, and at all times: The duties commanded are perpetuall, to be practised when the Lord giveth opportunitie, and calleth thereunto.

*Q. Which are the Commandements of the first Table?*

An. The foure first, and they teach vs the dutie, which we owe vnto God immediately.

*Q. Which are the Commandements of the*  
the

the second Table?

A. The five last, which instruct us in our duty towards our neighbour. Ephes. 6. 2.

Q. Which is the first Commandement?

A. I am the Lord thy God. &c. Thou shalt haue none other Gods besoze my face.

Q. What is the generall duties required in this commandement?

A. That in 3 mind, will, affection, and the effects of these wee take the true God in Christ, to be our God.

*What be the special* Expos. 3.<sup>9</sup> The speciall duties of this  
*commandement* duties of this  
*in respect of the* commandement  
*mynd* acknowledgement, estimation, Deut. 4.

39. Isa. 43. 10. Psal. 89. 6. 7 &c. and 9. 1.

Ier. 24. 7. and 9. 24. Col. 1. 10. Mic. 7. 18.

*What in respect* Faith, trust, 2. Chron. 20. 20. Psal. 27. 1. 3.  
*of will and* and 37. 5.<sup>3</sup> loue, Deut. 6. 5. Psal. 18. 1. Mat.  
*affections* 10. 37. feare, reuerence, Psalm. 210. 11.

and 4. 4. 1. Pet. 1. 17. Matth. 10. 28. Ier.

10. 6. 7. and 5. 22. Leuit. 19. 14. Psal. 130.

3. Reue. 15. 3. 4. hope. Lam. 3. 24. 26. Rom.

15. 13. Ierem. 17. 13. humility. 1. Pet. 5. 6.

Mic. 6. 8. Gen. 22. 10. patience. Psal. 39. 9.

Rom. 12. 12. Heb. 10. 36. Job. 1. 21. Ier.

14. 22. Ioy, Psal. 33. 1. zeale, or fervor

of

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of will, Gal. 4. 18. "desire of Gods presence in heaven, Phil. 1. 23. 2. Tim. 4. 8. <sup>what in way</sup> Reu. 22. 17. 26. inuocation, Psal. 32. 6. and <sup>what in way</sup> 65. 2. Phil. 4. 5. 6. thankfulness, Psal. 75. 1. <sup>of these</sup> and 56. 12. 13. swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name. 1. Pet. 3. 19. Matth. 13. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. What is the generall sinne here forbidden?

A. All failing to give God that as-  
sozefaid honour, which is due vnto him;  
e; else in stohole, or in part giving it vn-  
to any other.

Expos. 4. <sup>what special sins of omission are</sup> The sinnes forbidden <sup>are forbidden in</sup>  
Atheisme, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. <sup>respect of the</sup>  
ignorance, Ier. 4. 22. and 9. 3. Psal. 14. 3. <sup>mynd.</sup>  
error concerning God, Rom. 1. 23. Ioh. 5. <sup>what in respect</sup>  
23. infidelitie, distrust, Heb. 10. 38. Ista <sup>of will and</sup>  
7. 9. Ier. 17. 5. 6. presumption, Matth. 4. <sup>affectious.</sup>  
7. 1. Cor. 10. 6. 10. Num. 15. 30. 31. want  
of loue, 1. Cor. 16. 22. of feare or reue-  
rence, Psal. 36. 1. Deut. 28. 38. 39. pro-  
phanesse, Rom. 1. 30. 2. Pet. 3. 4. 5. Pro.  
1. 22. despaire, Genes. 4. 13. impatience,  
Exod. 16. 3. and 17. 2. 3. deadnesse and  
hardnesse of heart, Rom. 2. 5. Luk. 3. 24.  
N and

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what in respect of both *A Short Catechisme,*  
and vnthaukefulnesse. Rom. 1. 21.

what special sins of Also pride, A&C. 12. 23. Dan. 4. 26.  
hidden in re- 27. Luk. 18. 14. confidence in wit, wealth,  
spect of the friends, wicked deuises, Ier. 17. 5. 6. and  
heart 49. 16. 2. Chro. 16. 12. carnal loue, Mat.

what in respect  
of effects  
of mynd &  
will.

10. 37. Ioh. 12. 43. 2. Tim. 3. 2. feare of  
man more then of God. Reu. 21. 8. Matt.  
10. 28. Ier. 10. 2. base delights, that draw  
the heart from the fountaine of goodnes,  
Matt. 24. 37. Luk. 21. 34. and 14. 18. &c.  
Intocation of wood, stone, or Saints de-  
parted, Dan. 3. 2. &c. Esa. 63. 16. sacrific-  
ing to our nets, Hab. 1. 16. or blessing an  
Idoll, Esa. 66. 3. 1. Sam. 31. 9. Psa. 106. 28.  
dedicating holy dayes to the honour of  
Saints, Exod. 32. 6. or to the crosse pro-  
fessing homage or obedience to the  
Pope, 1. Cor. 7. 23. representing God by  
an image, Deut. 4. 12. 15. Esa. 40. 18. so-  
ciety of marriage with idolaters of this  
kind. Deut. 7. 1. Exod. 34. 12. 16. 2. Chro.  
31. 6. seeking to wizards for helpe, Leuit.  
20. 6. 1. Sam. 28. 11. &c. and ascribing  
any thing, whether it be property, work,  
or glory that belongeth to the Lord a-  
lone, to any creature or thing, though  
we acknowledge it to be no God, Ephe.  
5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23. 25.  
1. Cor.



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1. Cor. 10. 20.

*Q. Which is the second Commandment?*

*A. Thou shalt not make to thy selfe any graven Image, &c.*

*Q. What is the generall duty which this Commandment requireth?*

*An. That we doe worship the true God purely, according to his will.* <sup>what are they</sup>

*Expos. 6<sup>th</sup>* The particular duties of this <sup>duties here</sup> precept comprised vnder that generall <sup>required</sup> are, hearing and reading the word, and prayer, either publike or private, Matth. 28. 19. 20. Deut. 33. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1. Tim. 2. 1. administration of the Sacraments, Matth. 3. 1. 6. and 26. 26. &c. and discipline, Mat. 18. 15. &c. 2. Cor. 2. 6. 2. Thel. 3. 15. meditation, Psal. 1. 2. and 37. 31. and 77. 15. conference, Deut. 6. 7. Mal. 3. 16. fasting, Luk. 5. 35. Act. 13. 2. and feasting, Eccl. 9. 17. with <sup>How must we</sup> all meanes and furtherances thereof. <sup>be affected</sup> All <sup>to</sup> which must bee approoued, exercised, <sup>in these duties</sup> maintained, and performed purely, as God offereth opportunitie, without carnall imaginations and conceits. Deut. 4. 2. and 13. 32. Act. 17. 29. Esa. 40. 18. 23. &c.

N 2

*Q. What*

2. What is the generall sinne forbidden?

AN. All omission of Gods true wor-  
ship when it is required, and all false  
worship, either invented by others, or  
taken up of our owne heads.

What are the  
sins of omission  
in respect of  
this command-  
ment.

What are the  
sins of com-  
mission in  
respect of  
this command-  
ment.

What are the  
sins of a  
duty forbidden.

Rehearse some  
special points  
of worship  
here condemn-  
ed.

What be the  
occasions of  
idolatry here condemned.

Expos. 7. The omission of any of the  
former particular duties required, as of  
hearing, &c. Luk. 14. 19. Esa. 64. 7. is here  
forbidden. As also carnall imaginations  
in Gods worship. Act. 17. 29. liking and  
approbation of our owne inventions  
Num. 15. 29. making images for a religi-  
ous use, Levit. 19. 4. and 26. 1. worship-  
ping God in, at, or before an image.  
1. Kin. 19. 18. 2. Ki. 18. 2. adding to, or de-  
tracting from, or changing any thing of  
the word of God, instituting false Sacra-  
ments or offices in Gods Church, Deu. 4.  
2. and 12. 32. 1. Kin. 12. 31. 32. wil- wor-  
ship, grounded onely vpon good intent  
or custome, Matth. 15. 9. Col. 2. 18. 23. as  
Popish fastings, going on pilgrimage,  
vowes of paueritie, single life, or any in-  
superstitious or vaine thing, tying Gods  
presence to time or place, Num. 23. 28.  
29. 1. Sam. 4. 4. 7. 2. Sam. 15. 25. Iob. 4.  
20. praying vpon beads, maintayning of  
any idolatrous customes, as fit and de-  
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fire,  
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Iam.  
Iob.

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cent to adorn and beautifie the worship of God, Deut. 12. 30. Esai. 30. 22. societie with false worshippers of God in marriage, Deut. 7. 3. 4. Exod. 23. 32. 33. and making leagues of amity with them. 2. Chron. 19. 1. 2.

*Q. What is the third Commandement?*

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

*Q. What is the generall duty required in this Commandement?*

Ans. That we should use the titles, properties, works, & ordinances of the Lord with knowledge, faith, reverence, joy and sincerity, in thought, word, and conversation.

*Expos. 8.* The speciall duties of this commandement in respect of our thoughts and affections. *What be the special duties of this commandement in respect of our thoughts and affections?*  
1. &c. Psal. 1. 2. and diligent observation of his workes, both of creation and providence, mercy and iudgement, Psal. 104. 24. and 207. 43. Hearing the word, and calling vpon Gods name, with desire, Psal. 42. 1. care, diligence, Eccl. 4. 17. Job. 5. 27. constancie, Psal. 122. 2. zeale Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Job. 5. 24. joy, Matth. 13. 44. and humi-

N 5

litie

what is required  
in receiuing  
the sacraments

litie, Esa. 66. and 57. 15. Receiuing the Sacrament with due<sup>1</sup> preparation and right<sup>2</sup> affection, 1. Cor. 11. 28. Numb. 9. 6.

what in confession  
of sinnes

&c. making confession of our sinnes with griefe, Ezr. 9. Dan. 9. broken-heartednesse, Psal. 51. 17. and purpose of amendment, Iob. 39. 37. 38. Speaking of Gods

what is required  
in speaking of  
Gods word &  
works

Word and workes with sinceritie, feare, and reuerence, vpon iust occasions, Psal. 119. 46. Deut. 28. 58. Swearing by the

what in swearing  
by Gods name

name of God in truth iudgement, and equitie being lawfully called thereunto, Ier. 4. 2. vsing apparell, meate, drinke,

what in vse of  
meate & drink  
apparell

leepe, recreation, &c. after a sanctified manner, with prayer, moderation, and to the glorie of God, 1. Tim. 2. 9. Luk. 21.

what in profession  
of religion

34. 1. Tim. 4. 4. 5. 1. Cor. 10. 31. and with an outward profession of religion, ioyning an vnblameable conuersation, Phil. 1. 27. 1. Det. 3. 1. 2. Tit. 2. 10. Matth. 5. 16.

*Q. What is the generall sinne forbidden?*

*A. Omitting, the duty here required, vsing his name when we ought not, or otherwise then we should.*

*Q. When is the name of God taken otherwise then it should?*

*A. When it is vsed ignorantly, superstitiously*

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fictionally, without faith, rashly, not to a right ende, hypocritically, falsly, against conscience, and when men name themselves Christians, but live scandalously.

*Expos.* 9. The speciall sinnes forbid<sup>p</sup>den are omission or neglect to know, <sup>p</sup>what are the speciall sinnes of omission here forbidden. Psal. 92. 5. 6. &c. observe. Zeph. 3. 5. meditate, or make use of the titles, properties, ordinances, or workes of God. Matth. 13. 19. and 7. 26, &c. and 10. 9. And also light, yncircuerent, vaine, false, superstitious or wicked thinking thereof, Mal. 2. 17. Psal. 50. 21. praying without understanding, 1. Cor. 14. 15. desire or care to speede, Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. Hearing without attention, or care to get good thereby, Ezek. 33. 30. Act. 28. 21. 22. receiuing the Sacrament ignorantly, for custome without holy preparation, and affection required, 1. Cor. 11. 17. &c. Swearing vainly. Ier. 5. 7. Matth. 5. 34. rashly, 2. Sam. 19. 7. Eccle. 9. 1. falsly, Zach. 5. 3. Ier. 5. 3. and wicked blasphemie against God, Levitic. 24. 11. 2. King. 19. 22. cursing and banning. 1. Sam. 17. 43. abusing the creatures in excesse, Amos. 6. 1. &c. or superstition

perfection. Col. 2. 20. 21. Gen. 32. 33. ma-  
*what in & professing* a sport of sinne. Prou. 14. 9. Ier. 17.  
*tion of religion* 25. and lſuing scandalouſly in the pro-  
 feſſion of religion, 2. Sam. 12. 14.

*Q.* Which is the fourth Commande-  
 ment?

*An.* Remember the Sabbath day, &c.

*Q.* What is the generall duty here re-  
 quired?

*An.* That the whole Sabbath or  
 Lords day be ſet apart from all comon  
 uſe, as holy to the Lord, both publique-  
 ly and priuately in the practice of the  
 duties of neceſſity, holineſſe, and mer-  
 cie.

*what are & particu-  
 lar duties here  
 required* *Expoſ.* 11. In this commandment it  
 is enioyned, that we finiſh all our world-  
 ly buſineſſe in ſixe dayes, Deut. 5. 23. and  
 that we riſe betimes in the morning vp-  
 on the Sabbath, Marke. 1. 35. compared  
 with yerſ. 38. 39. Exod. 32. 5. 6. Pſal. 92.

*How muſt we  
 prepare our  
 ſelues for  
 publique wor-  
 ſhip* 2. and prepare our ſelues for the publique  
 Congregation, by prayer, meditation,  
 thankſgiuing, and examination of our  
 hearts, Eccleſ. 4. 17. Pſa. 93. 5. 2. Tim. 2.  
 19. going about the workes of mercy,  
 and inſtant neceſſitie with heavenly  
 mindes, Matth. 12. 1. &c. Luke. 13. 15. It

is

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is also required that wee ioyne with the <sup>what are the duties of the publique assembly</sup> people of God in the publique Congregation, hearing the word read and preached, calling vpon Gods name, receiuing the Sacraments, praying God for his mercies, singing of Psalmes, 2. King. 4. 23. Act. 13. 14. 15. 44. and 15. 21. and 16. 13. and 17. 2. and 20. 7. In which exercises wee must bee all the while attentive, Act. 16. 14. reuerent, Esay. 66. 2. and eager to get good, Psal. 42. 1. 2. not departing till the blessing bee pronounced, Ezec. 46. 1. 2. 10. Act. 10. 33. 1. Cor. 14. 16. After the whole day is to bee spent with delight and cheerefulnesse, in religious meditation, reading and conference, and the workes of necessity and mercy, Esa. 58. 13. 14. Act. 17. 11. Psal. 1. 2. Luk. 14. 14. 17. 1. Cor. 16. 2.

*Q. What is the generall sinne there forbidden?*

An. All neglecting <sup>12</sup> of the duties of that time, <sup>13</sup> prophaneing of that day, in whole or in part, by needlesse words, soulds, or thoughts, about our callings or recreations.

*Expos. 13.* Here is forbidden idleness, <sup>what are the sins of idleness</sup> or a negligent omission of any duty required

quited, either in whole or in part, for  
*what particular* matter or manner? as sleeping out the  
*laws may be* Sabbath in the morning, <sup>2</sup> sleight prepar-  
*named.* ing our selues for the publike assem-  
 bly, absence from it, comming late, slee-  
 ping there, staring about, <sup>7</sup> going forth  
 before the blessing, misapplying the  
 word, Matt. 20. 6. Act. 20. 9.

*what are the* 13. All prophanation of the Sabbath,  
*of commission* or any moment of that pretious time,  
*forbidden.* with worldly cares, words or businesse,  
 is condemned also, Esa. 58. 13. as traui-  
*what particular* ling iourneyes, Exod. 16. 29. 30. keeping  
*laws may* faires. Neh. 13. 15. 16. 17. labouring in  
*be named.* seed-time and haruest. Exod. 34. 21. go-  
 ing on trifling errands &c. vaine recre-  
 ations, as bowling, shooting, hunting,  
 stoole-ball, &c. on this day are vnlawfull.

*Q.* Which day is to be set apart as holy  
 to the Lord?

A. It is morall and perpetuall to keepe  
 one day in seauen as holy: from the crea-  
 tion to the resurrection of Christ the se-  
 uenth day was instituted: after Christ  
 his resurrection <sup>1</sup> the first day of the week  
 was obtained, & is to be kept so euer.

*why was the first* 14. The worke of our redemption is  
*day of the week* the greatest worke that euer was; Iohn. 3.  
*ordained* since the resurrection of christ. 16.



16. and by Christ his resurrection from the dead, a new creation was as it were finished; wherefore seeing that hee rose againe the first day, it was (as Diuines agree) meete the Sabbath should bee changed to the first day, Act. 20. 7. 1. Cor. 16. 2.

*Q. Which is the first Commandement?*

An. Honour thy Father and thy Mother, &c.

*Q. Who are meant by Father and Mother?*

An. Not onely naturall parents, but also is all Superiours in office, age, and gifts.

*Expos. 15.* <sup>Why are all superiours called by</sup> All Superiours are called <sup>name of father</sup> by the name father and mother, 2. Kin. 2. <sup>and mother?</sup> 12. and 5. 13. Esay 19. 13. because they are sweet and pleasant names, apt to signify both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerefully to performe their duty. Household society also is of all others the first, from which all others spring, by the encrease of mankind. Gen. 4. 1. 2, and 9. 1.

*Q. What is it to honour?*

An. To acknowledge the excellency that

that is in men by vertue of their place,  
and accordingly to yeeld it to them.

*Q. Are the duties of inferiours onely  
here intended?*

*A. No: but of Superiours and equals  
also.*

*Q. What then is the generall duty re-  
quired in this commandement?*

*A. That we carefully <sup>16</sup> observe that  
order God hath appoynted amongst  
men, and doe the duties which we owe  
vnto them, in respect of their places and  
degrees.*

*what is the duty of al  
men as y<sup>e</sup> stand  
in relation one  
to another.* *Expos. 16.* Of all men as they stand in  
relation one to another, here is required  
Wisdom<sup>e</sup>, and iustice to yeeld to euery  
man, that which appertaines to his place,  
1. Pet. 2. 17. loue and diligence in fitting  
themselues with gifts meete for their  
place, 2. Tim. 2. 15. and doing their duties  
modestly, Iob. 31. 13. 14. and moderation  
in bearing with the defects of others, Gal.  
6. 1. and prayer for the mutuall good of o-  
thers, Iam. 5. 16.

*Q. What is the dutie of inferiours to  
their Superiours.*

*A. To be subject <sup>17</sup> reuerent, and  
thankesfull bearing with their wants, e  
couering*

with an exposition upon the same. 193

covering them in loue. <sup>what is the duty of subjects to</sup>

Expos. 17. The wholesome lawes of <sup>Magistrates</sup> Magistrates must bee carefully obserued, <sup>trabes</sup>

Tit, 3. 1. 1. Pet. 2. 13. Rom. 13. 2. their

persons reuenged. Pro. 24. 21. 1. Pet. 2.

17. and defended with the goods, body,

and life of the subiect; and to them tri-

bute and custome is freely and willingly

to be payed. Rom. 13. 6. 7. 2. Sam. 18. 3.

and 21. 17. The ministers of the Gospell <sup>what is the duty of</sup>

must bee had in singular loue for their <sup>people to their</sup>

workes sake, 1. Theff. 5. 13. <sup>minister</sup> their do-

ctrine must be receiued with gladnes of

heart, Heb. 13. 17. Luk. 10. 16. 1. Theff. 2.

13. themselves defended against the

wrongs of wicked men, Rom. 16. 4. and

made partakers of all good things for

this life, Gal. 6. 6. <sup>what is the duty of</sup> Wives must aser a spe-

ciall manner loue, feare, and obty their <sup>a wife to her</sup>

husbands, yea though they be froward;

which must be manifested in word and

behaviour, Ephes. 5. 33. 22. 23. 24. Col.

3. 18. 1. Pet. 3. 1. 1. Sam. 25. 3. they must be

helpers io them in godlines, and in the

things of this life, Gen. 2. 18. 1. Pet. 3. 1. <sup>what is the duty of</sup>

Pro. 31. Children must imbrace the in- <sup>children to their</sup>

structions of their parents, continue in <sup>parents</sup>

feare and obedience to the end, nor be-

flow

flow themselves in marriage without their consent, Ephes. 6. 1. Luk. 3. 51. Exod. 18. 19. Ruth. 3. 5. Iudg. 14. 2. and minister freely vnto their necessities, 1. Tim.

*What is y<sup>e</sup> duty of servants to their masters.*

3. 4. Gen. 47. 12. Servants must wisely, faithfully, willingly, and painfully beflowe their time appoynted in their governors seruice. Tit. 2. 9. 10. Eph. 6. 5. 6. Gen. 31. 38. 1. Tim. 6. 1. 2. Submitting themselves to holy instruction, bearing rebukes and chastisements, though they be vnjust; without grudging, stomacke, fullen countenance, answering againe, or resistance, Tit. 2. 9. 1. Pet. 2. 18. vntill they can vse some iust and lawfull reme-

*What is the duty of weake Christians.*

dic. Weake Christians must not censure the strong, for vsing their libertie, Rom.

*What is y<sup>e</sup> duty of yong men.*

14. 2. 3. Young men must giue due respect to the aged, asking their counsell, rising vp before them, giuing them leaue to speake before them, &c. Titus. 2. 6.

*What is y<sup>e</sup> duty of inferiours in gifts.*

1. Pet. 5. 5. Leuit. 19. 32. Iob. 32. 46. Inferiours in gifts, must not grudge or disdain their superiours, but seeke to make benefit of the gifts that God hath giuen them, Ioh. 4. 19. Rom 16. 1. 2. 3 &c. All

*How must these duties be performed.*

these duties are cheerefully, diligently, and faithfully to be performed to superiours,

with an Exposition upon the same. 199

ours, though they be wicked and vngodly, in respect of the commandement, will, and authority of God, who hath so appointed, Psal. 119. 4. 14. 32. 117.

*Q. What is the duty of Superiours?*

An. To carry it themselves grantly, meekely, and after a seemely manner towards their inferiours.

*x what is the duty of magistrates*

Expos. 18. Magistrates ought by all good meanes to procure the good of their subiects, makeing holy and iust lawes for the maintenance of piety and iustice; appointing officers that be wise, couragious, and fearing God, to see iustice executed; and labouring to roote out sinne by punishing offenders iustly, and, incouraging the Godly, 1. Tim. 2. 2.

2. Chron. 19. 5. &c. Rom. 13. 4. Deut. 7. 18. 19. Psal. 101. 6. 7. 8. 1. Pet. 2. 13. Esay

*x what is the duty of the minister*

49. 23. Ministers must labour in priuate reading, meditation, prayer, and publike teaching, by instruction, exhortation, rebuke, and comfort; keeping the holy things of GOD from contempt, and watching ouer their flockes, that their people bee not corrupted by false doctrine, or by scandalous conuersation, 1. Tim. 4. 13. 16. & 3. 2. &c. 1. Sam. 12. 23.

Deut.

Deut. 33. 9. 10. Ezek. 33. 7. Sec. and 34. 4.  
Acts 20. 28. Matth. 7. 6. Pro. 27. 23. Ezek.

*what is y<sup>e</sup> duty  
of the husband*

44. 23. 24. Husbands must choose religious wives, dwell with them as men of knowledge, loving them dearly, bearing with their infirmities, protecting them, providing things necessary for their state and calling, allowing them competent maintenance, employment, and liberty, specially for the service of God, rejoicing and delighting in them, prudently admonishing them in great love and tendernes, and praising them, for their faithfulness. 2. Cor. 6. 14. 1. Pet. 3. 7. Eph. 5. 33. Gen. 34. 6. 7. Gen. 20. 16. 1. Sam. 30. 5. 8. Eph. 5. 28. 29. Exod. 21. 10. Pro. 5. 18. Gen. 26. 8. Esa. 62. 5. Gen.

*what is y<sup>e</sup> duty  
of father and  
mother.*

30. 2. Job. 2. 16. Fathers must bring their children to holy Baptisme, Gen. 21. 4. Mothers must nurse their owne children if they be able. 1. Tim. 5. 16. Gen. 21. 7. 1. Sam. 1. 22. Both must bring them vp in instruction and feare of the Lord. Eph. 6. 4. Deut. 6. 6. 7. 30. Exod. 12. 26. keepe them in subiection, traine them up in some honest labour and calling, Gen. 4. 1. 2. lovingly, and seasonably correct their faults, not without compassion and

sorrow.

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 Exek.  
 e ren-  
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 keepe  
 up in  
 Gen.4.  
 correct  
 on and  
 sorrow

sorrow. Prou.23.13.and 19.18.and 22.  
 15. and 29.15.17. Eph. 6.7. bestowe  
 them fitly in marriage, and that in due  
 time. 1. Cor.7.36.38. Ier.29.6. and lay  
 vp some thing for them as abilitie will <sup>what is y duty</sup>  
 suffer, 2. Cor.12.14. Prou.19.14.<sup>a</sup> Masters <sup>of maisters</sup>  
 must choose into their houses true, and  
 religious seruants, and when they are  
 entertained take care to informe them  
 priuately, and see that they serue God in  
 publique also. Psalm.101.6. Acts.10.2  
 Iosh. 24.15. Gen.18.19. Exod. 20.10.  
 provide and giue them fit meate, lod-  
 ging, wages, worke, time of refreshing,  
 Prou.27.27. 1. Cor.9.9. Deut. 24.14.15.  
 Prou.31.15. take care of them when they  
 bee sicke, that they perish not for want  
 of good attendance, Matth. 8.6. and ad-  
 monish, rebuke, correct them, if neede  
 require, Prou.29.19. Eph.6.9. Col 4.1. <sup>what is y duty</sup>  
 Strong Christians must beare with the <sup>of stronge</sup>  
 infirmities of the weake, seeking to <sup>christians</sup>  
 build them forward vsing their libertie  
 aright, for edification, and not for of-  
 fence; forbearing euen things lawfull for  
 thee good of their neighbour, Rom.15.  
 1.2. and 14.13.15. &c. 1. Cor.8.13. <sup>what is y duty</sup>  
 men should beo. examples of patience, <sup>of old men</sup>  
 sobrietie

O

sobrietie, and holines, sound in faith, able to giue good counsel and direction, Tit. 2. 2. 3. 4. Such as excell in gifts must not dispise others, but imploy their graces for the good of them.

*what is the duty of such as excell in gifts*

*Q. What is the dutie of equals?*

**A.** Equals must regard the dignitie and worth of each other, modestly carie themselves one towards another, and in giuing honour goe one before another. Eph. 5. 21. Rom. 12. 10.

*Q. What is the sixth Commandement?*

**A.** Thou shalt doe no murder.

*Q. What is the generall dutie of this commandement?*

**A.** That by all meanes lawfull we desire and studie to preserve our <sup>19</sup> owne person, and the <sup>20</sup> person of our neighbour.

*what are the special duties of this commandement in respect of our selves*  
**Expos. 19.** The speciall duties of this commandement in respect of our selves, are, loue and care to preserve the vigor of mind, and strength of body, that they may be seruiceable to the Lord, and fit for our brothers good; Ephes. 5. 29. to

*what be the means wherby vigor of mynd & body are preserved.*  
which end wee must vse cheerefulnesse, Proverb. 17. 22. sobrietie in care, meate, drinke, apparell, recreation, and vse of Physicke,



Phyficke, Matth. 6. 34. Pro. 25. 26. and  
23. 2. as also moderation in labours, Eccl.  
4. 8. and sleepe, seeking lawfull <sup>what means</sup>  
meanes of refuge from violence and dan- <sup>of refuge</sup>  
ger, as giuing soft words, courteous an- <sup>be used against</sup>  
swers. Iudg. 8. 2. 3. Prou. 15. 1. flying and <sup>violence and</sup>  
shunning the company of angry per- <sup>danger</sup>  
sons, Prou. 22. 24. 26. vsing the benefit  
of law, Deut. 17. 8. &c. and weapons for  
our necessary defence, &c.

20.<sup>h</sup> The speciall duties in respect of <sup>what are they in regard to</sup>  
our neighbour are, loue, Rom. 13. 8. re- <sup>of this command</sup>  
ioycing at the good of their persons, <sup>in respect of</sup>  
1. Cor. 12. 25. 26. Rom. 13. 15. compassi- <sup>our neighbour</sup>  
on and tendernes of hart towards them <sup>what is re-</sup>  
Eph. 4. 31. 32. patience, bearing wrongs, <sup>quired of vs</sup>  
forgiuing injuries, Col. 3. 12. 13. passing <sup>in respect of</sup>  
by some wants in mens words or acti- <sup>our neighbour</sup>  
ons Eccles. 7. 21. Prou. 17. 9. couering <sup>he be in debt</sup>  
them with silence, taking all things in <sup>have done vs</sup>  
the best sence. 1. Cor. 13. 5. 7. courtesie <sup>respect of his</sup>  
behaviour, Eph. 4. 32. easinesse to be en- <sup>infirmities</sup>  
treated, Iam. 3. 17. gentle answers, Pro. <sup>what is re-</sup>  
15. 1. hearing our inferiours speake in <sup>quired of vs in</sup>  
their iust defence Iob. 31. 13. avoiding <sup>respect of spee-</sup>  
all occasions of strife, parting with our <sup>ch behaviour</sup>  
owne right sometimes for peace sake,  
Gen. 13. 8. 9. not neglecting any duty of

loue and friendship, though we bee forced  
 to goe to law for our right, Rom. 12.  
 Releeying the needy, visiting the  
 as be in distresse, cloathing the naked, lodging  
 the stranger, &c. Heb. 13. 2. 3. Job. 31.  
 19. 20. pleading for the life and person  
 of the poore, and such as be wronged, &  
 deliuering them also, if it stand in our  
 power. Pro. 24. 11. 12. vling mildnes in  
 rebukes, and moderation in correction,  
 Gal. 6. 1. yet according to the quality of  
 the offence, Iude v. 22. 23. And in a word  
 be harmelesse and innocent towards all  
 men. Psal. 15. 3. taking care that they su-  
 staine no harme by vs. or ours, Exod. 21.  
 8. in their persons intaunt, Matth. 5. 22.  
 stripe, or ill handling. Leuit. 24. 19. To  
 our owne and our neighbours cattell  
 we must also shew mercy, Prou. 12. 10.  
 What is the generall sinne here for-  
 bidden?

An. All neglect of our owne, or our  
 neighbours preservation, or desire of  
 our owne or their hurt, conceived in  
 heart, or declared by word, gesture, or  
 deed.

What are the speciall  
 meanes for  
 where by the  
 vigor of mynd & strength of body is weakened.

Expos. 21. In respect of our selues by  
 this Commandement is forbidden, ex-  
 cessiue

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cessiue sorrow, Prou. 17. 22. distracting  
care, thoughts against our selues, solita-  
rie musing on the temptation of Sathan;  
neglect of meat, drink, apparell, recre-  
ation, phylicke, sleepe, labour, &c. or  
excesse therein meddling with other mens  
matters, Amos. 4. 1. Prou. 23. 21. and 26.  
17. desperate aduentures, companying  
with them that bee make-bates, quarrel-  
lous, and furious, &c. Prou. 26. 20. 21.  
doing that whereby wee are or may bee  
stirred vp to anger, and refusing to craue  
the aid of the Magistrate. <sup>What special sins</sup>  
22. In respect of our neighbour, here <sup>are forbidden as</sup>  
is forbidden hatred. 1. Iohn. 3. 15. enuy of <sup>occasions of kind</sup>  
Prou. 14. 30. vnaduised anger, Matth. 5.  
22. pride, Pro. 13. 10. desire of reuenge; <sup>and daunger</sup>  
foolish pittie, reproching for sinne, or any  
other infirmitie; as pouertie, basenes of  
blood, stammering. Leuit. 10. 14. &c.  
chidings, brawlings, crying with an vn-  
seemely lifting vp of the voyce, Eph. 4.  
31. complaints to euery one of the iniu-  
rie wee haue receiued. <sup>What sins are</sup>  
scornefull carriage, as dejectednesse of <sup>forbidden in</sup>  
countenance, Genes. 4. 5. nodding the <sup>respect of our</sup>  
head, poynting with the finger, or vsing <sup>behaviour</sup>  
any other prouoking gesture, Prou. 6. 17

*A Short Catechisme,*

*What sins are forbidden in respect of them & have done vs wrong*  
 Stubbornesse, implacablenesse, Rom. 1.  
 1. breaking iests vpon our neighbour.  
*What sins are forbidden in respect of the poore & distressed*  
 Oppression, Leuit. 19. 13. with<sup>d</sup> drawing  
 corne from the poore, Prou. 11. 26. de-  
 taining the hirings wages, Leu. 19. 13.  
*What deeds are condemned in respect of all men in generall*  
 Ier. 22. 13. not restoring the pledge, Ex-  
 od. 22. 26. Quarrelling. Tit. 3. 2. striking,  
 wounding, Exod. 21. 18. 22. 26. placing  
 manhood in reuenge or bloudshed, Pro.  
 20. 22. extremitie of punishment, Deut.  
 25. 2. all taking away of life, otherwise  
 then in case of publique iustice, iust war,  
 and necessary defence, Exo. 21. 12. Gen.  
 9. 6. and all sparing those the Lord com-  
 manderh to bee punished, Prouerbs  
 17. 13.

*Q. What is the seventh Commandement?*

*An. Thou shalt not commit adul-  
 tery.*

*Q. What is the generall duty of this  
 commandement?*

*A. That we should keepe our selues  
 pure in soule and body, both towards  
 our selues and others.*

*What is inward du* Expos. 23. The speciall duties of this  
*by here requi* Commandement are, puritie of heart  
*red.* 1. Thes. 4. 3. 4. speech sauouring of sobrie-  
*What is comended in respect of words.*

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Col. 4. 6. temperance in sleepe, <sup>what are the means of</sup> recreation, diet both for quantitie and qualitie, Luk. 21. 34. 1. Thes. 5. 6. convenient abstinence, watching, and fasting, modesty in apparell, 1. Tim. 2. 9. grauitie in behauiour, Tit. 2. 3. making a couenant with our sight, hearing, and other senses, <sup>what duties are required in respect of</sup> Iob 31. 1. Psal. 119. 37. possessing our vessels in holinesse and honour, 1. Thes. 4. 5. finally, in such as haue not the gift of continency, holy marriage with such as be fit, 1. Cor. 7. 2. 9. 39. and therein due Beneuolence, fidelity, and confidence each to other, 1. Cor. 7. 5.

2. What is the generall sinne here forbidden?

Ans. All uncleannes of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof. <sup>what may sin be found in</sup> Expos. 24. The speciall sins forbidden in this Commandement are filthy imaginations and lusts, Col. 3. 5. speaking or <sup>den</sup> giuing care to rotten and corrupt communication, Eph. 5. 3. 4. 1. Cor. 15. 33. wantonnesse of the eyes, Matth. 5. 28. giuing them liberty to wander, and <sup>what be y occasions of sin</sup> rroue about, 2. Sam. 11. 2. Idlenesse. Ezech. 16. 49. intemperance in sleepe or diet, Ier. Aleannes.

5. 8. <sup>3</sup>excesse. Eph. 5. 18. new-fangle-nesse, Zeph. 1. 8. immodesty in apparell, Esa. 3. 16. &c. wearing that which agreeth not to our sexe. Deut. 22. 5. lasciuious pictures. 1. Thei. 5. 21. impudency or lightnes in countenance or behauiour, Prou. 7. 13. painting the face, 2. King. 29. 30. vnnecessarie companyings with lewde persons, Prou. 5. 8. promiscuous dancing of men and women, Mark. 6. 22. fornication. Deut. 22. 28. adulterie, Deut. 22. 32. incest, Leu. 18. 6. abhorring marriage, or vnlawfull entrance into the same, when the parties are within the degrees of affinity prohibited, Leu. 18. 6. formerly contracted, Deut. 22. 23. or married to some other who are yet aliue, Rom. 7. 2. vnseasonable, or intemperate abuse of marriage bed, Leu. 18. 19. Heb. 13. 4. and also all vnnaturall lusts, Leu. 18. 22. 23. Rom. 1. 26. 27.

what sins be forbidden in behauiour.

what sins of action be here forbidden.

*Q. What is the eight Commandement?*

*An. Thou shalt not sleale.*

*Q. What is the generall duty of this Commandement?*

*A. That by all gods meanes. we further the outward, & estate of our selues, and of our neighbours.*

*Expos.*

with an Exposition upon the same. 105

*Expos.* 25<sup>h</sup>. The speciall duties of this Commandement are, an honest calling, *what are the special duties of this commandement belonging to a merchant?* 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugality, honestly keeping what we haue gotten, wisely ordering our expences, and conueniently vsing what God hath giuen, that we may be helpfull to others; Pro. 21. 20. contentation with out estate, be wee neuer so poore, 1. Tim. 6. 6. 7. 8. borrowing for need, and good ends, what wee are able to repay, and making payment with thanks and cheerefulness, Ex. 22. 14. 15. at time appointed; Ps. 15. 4. or if we cannot keep day, then by al other meanes contenting the creditour. *what is the duty of the lender?* Gining freely, Luke 6. 30. iustly, Esa. 38. 7. and cheerefully, 2. Cor. 9. 7. according to our ability, and our neighbours necessitie. 2. Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine; forbearing or forgiving the whole, or part of the summe lent, if it cannot be paid without the hazard of vndoing the borrower, Luke 6. 35. vsing truth, faithfulness, iustice, and indifferency in buying, selling, letting, hiring, &c. *what is the duty of men in buying & selling?*

part

*What is some particular?*  
 partnership, &c. Mat. 7. 1. 2. 1. Thesse. 4. 6.  
 not concealing the faults of our wares,  
 or other commodity or taking aduan-  
 tage of the necessity or vnskilfulnesse of  
 the one partie, but equally respecting  
 the good of each other, Gal. 5. 13. reason-  
 able and faithfull restoring of things  
 committed to our trust, Exod. 22. 7. 8. of  
 things found, Deu. 22. 2. 3. & of things  
 vnlawfully gotten, Leuit. 6. 2. &c. Good  
*What is the duty of men in suretiship?*  
 aduisednesse in vndertaking suretiship, in  
 matters not about our abilitie, and for  
 such as are knowne and approved Chri-  
 stians, Prou. 11. 15. and 7. 11. 8. moderati-  
 on in recouering that which is our owne,  
 Phil. 4. 5. Ministers that receiue the tithes  
 must feed the flocke committed to their  
 charge, Ezech. 34. 2. Lawyers must take  
 no cause into their hands, which they see  
 can haue no good end with equity, Esa.  
 20. Psalm. 15. 5. and they must follow  
 those which they vndertake to defend,  
 with all honest diligence and faithfulness;  
 for loue of equitie, and not of gaine, en-  
 ding suites withall possible dispatch and  
 good expedition. Exod. 18. 13. &c.

*What is the generall sinne here for-  
 bidden?*

An.



A. All neglect to further our owne,  
or our neighbors wealth, all impeach-  
ment or hinderance thereof, and all en-  
crease thereof by vnjust and indirect  
dealing.

*Expos. 26.* A<sup>u</sup>ctual sinnes of comm<sup>u</sup>missi<sup>on</sup> <sup>what are y<sup>e</sup> speciall against this</sup> <sup>commandment</sup>  
<sup>in respect of</sup>  
on, here forbidden are, idlenesse, inordi<sup>u</sup>nate walking, <sup>our selues</sup> Prou. 12. 11. 2. Thess. 3.  
11. conetoulness. 1. Tim. 6. 10. misera-  
ble pinching, and defrauding our selues  
of the good things, which God hath gi<sup>u</sup>en vs, Eccles. 6. 1. &c. and 2. 26. wast<sup>How doth a</sup>  
full consuming of our substance by la<sup>man wast</sup>  
u<sup>u</sup>ispend<sup>ing</sup> in meate, drinke<sup>2</sup>, apparell, & la<sup>u</sup>u<sup>u</sup>ish<sup>ing</sup> h<sup>u</sup>  
buildings vn<sup>u</sup>necessarie gifts, sports, &c. <sup>substance</sup>  
Prou. 21. 17. Eph. 5. 18. and by vnadvised  
suretiship. Prou. 23. 13. *I what sins are a condemne*

27<sup>u</sup> In respect of our neighbour, <sup>in respect</sup>  
grutch<sup>ing</sup> at the prosperity of others: <sup>of o<sup>r</sup> neigh</sup>  
<sup>bour.</sup>  
y borrowing to maintaine idlenes, defraude<sup>How do we</sup>  
men of their right, what we<sup>3</sup> are not <sup>sin in bor</sup>  
able to repay; Ezek. 18. 7. also borrowing  
vpon interest, vnlesse it be in case of ne-  
cessitie; deny<sup>ing</sup> what we haue borrow-  
ed, or repaying vn<sup>u</sup>willingly. Psal. 37. 21. <sup>How do we</sup>  
Leuit. 19. 13. lending vpon vsurie. Exod. <sup>does sin</sup>  
22. 25. Exacting increase meerely for <sup>against the</sup>  
the loan. Ezek. 18. 8. cruelly requiring <sup>command.</sup>  
all

all a mans debts, Esa. 58.3. without mercie or compassion. In bargaining, buying, selling, letting, hiring, partnership, &c. vsc iniustice, <sup>2</sup>craft, fraud, or falsehood; 1. Thesse. 4.6. as making things litigious and doubtfull, respecting a mans owne commoditie onely; <sup>3</sup>parting with bad wares for good, Amos 8.5, or good at an excessiue rate, enhaunsing the iust price meereley because wee sell for day; ingrossing wares into our owne hands, that we may sell them at our owne pleasure; dispraying what wee are to buy, Prou. 20.14. or praysing what we are to sell without iust cause and for our meere aduantage: buying vnderfoote, especially of such who sell for need; abusing mens simplicitie and vnskilfulnesse; vsing false weights, ballances, measures, and lights to deceiue; Leuit. 19.35. Prou. 11.1. selling things hurtfull, and not vendible; as dispensations for sinne, charmes, churchliuings, Prou. 20.25. Mal. 3.8. crucifixes, &c. Deraynning things strayed, found. Exod. 23.4. Deut. 22.1.2.3. or the meanes of our neighbours liuing layed topledge; Exod. 22.26.27. as also things committed to our trust and custodie, Deut.

*How do men sin in bargaining buying selling &c.*

*what particulars may be giuen here of.*

*How do men sin in keeping things found or laid to pledge.*

with an Exposition upon the same. 209

Deut. 27.19. Prolonging of suites, de-  
fending bad causes, immoderate, or vn-  
cittill contending at law for our owne  
right, selling iustice, Prou. 15. 27. remo-  
uing ancient bounds. Deut. 19. 14. Rob-  
berie by land, or sea, Zach. 5. 3. 4. 5. whe-  
ther it be stealing goods, cattell, Exod.  
22. 1. seruants or children, Exod. 21. 16.  
Deut. 24. 7. with or without colour of  
law: receiuing of things stolne. Prou.  
29. 24. Psal. 50. 18. 19. 22. And all vn-  
aproued and vnprofitable trades of life  
or callings (if they may be so termed)  
as iesters, iuglers, parasites, carders, di-  
cers, gamesters, players, fortune-tellers,  
figure-casters, Hurdy Rogues, and such as  
be makers of the proper instruments of  
vnlawfull games. Ier. 10. 2. Iob. 30. 1. 2. 3  
2. Theffe. 3, 10. Act. 19. 19.

*Q. Which is the ninth Commandment?*

**A. Thou shalt not beare false witnes  
against thy neighbour.**

2. What is the generall dutie here required?

A. That by all meanes wee seek to maintaine our<sup>28</sup> owne and our<sup>29</sup> neighbours good name, according to truth and a good conscience.

Exp-

*what be y<sup>e</sup> special*

*duties of this com<sup>mandement</sup> Expos.* 28. The speciall duties of this

*mandement* *what is com<sup>manded</sup> in* *respect of* *ourselves* *com<sup>mandement</sup> are,* to<sup>1</sup> speake sparingly,

Pro. 10. 19. and to<sup>2</sup> speake the truth from the heart, Psal. 15. 2. In respect of our selves, rightly to know and judge of our selves, Gal., 5. 26. 2. Cor. 13. 5. to procure our owne good name, Pro. 22. 1. by seeking Gods glory first and principally, Matth. 6. 33. Heb. 11. 2. 39. iudging and speaking well of others, Matth. 7. 2. and walking vnblameably, Eccle. 10. 8. Luk. 1. 6. Iob. 1. 1. to<sup>3</sup> defend it also when need requireth, but modestly, and in a sort vnwillingly.

*what be y<sup>e</sup> inuolued* *duties of this* *com<sup>mandement</sup>* *in respect of* *our neighbor*

29. In respect of our neighbour wee are commanded to<sup>1</sup> desire and<sup>2</sup> reioyce in his goodname, Rom. 1. 10. Gal. 1. 23.

30. sorrow for his infirmities, Psal. 119. 136. Ezra. 9. 6. and to<sup>3</sup>ouer them in loue, Prou. 17. 9. 1. Pet. 4. 8. hoping the best with patience, and so iudging, 1. Cor.

*what duties do* *we owe to our* *neighbor in re* *spect of his infir* *mities.*

13. 5. 6. 7. not bewraying his secrets before wee haue admonished him, Prou. 11. 12. 13. and 25. 9. 10. yea, though we do it with griefe, and to such as wee desire might helpe and redresse them; rebuking him, to his face, Matth. 18. 16. Gal. 2. 11. when iust occasion requireth, but yet louingly.

*How is rebuke* *to be giuen.*

lowingly and meekely, Gal. 6. 1. Prou. 25. 12. with remembrance of what is prail-worthy in him, 1. Cor. 1. 4. 10. Reu. 2. 2. <sup>what duty we owe to our neighbor in respect of his vertues.</sup> 3. 4. commending him where hee deserved well, yet rather in his absence then presence. 1. Thes. 5. 22. defending the good name of him, whose vnblameable carriage is knowne vnto vs By testimony, hand<sup>2</sup> writing, and oath, if neede require, Philem. 10. 1. &c. nor<sup>3</sup> receiuing idle, or false reports against our brother, Psal. 15. 3. Prou. 25. 23. and 26. 20.

*Q What is the generall sinne forbidden?*

Ans. All failing to procure, defend, and further our <sup>30</sup> owne, and <sup>31</sup> our neighbours credite: all vniust defence, wrongfull suspicion, or accusation of our selues or others.

*Expos. 30* <sup>what are the speciall sins forbidden in respect of our selues</sup> Here is forbidden an ouer, den in respect of our selues, Luk, 18. 9. 10. 11, Exod. 4. 10 13. Ier. 1. 7. bearing our selues aboue our worth, Phil. 2. 3. boasting, Prou. 27 1. excusing our selues vniustly, 1. Sam. 15. 15. Gen. 3. 12. debasing our selues, dissembling that others may praise vs, <sup>How do we procure our selues an ill name</sup> procuring our selues an ill name by walking vndiscreetly or offensively, 2. Sam. 12.

12: 14. Rom. 2. 23. 24. and a needlesse lessening the good opinion others haue of vs, by bewraying our weakenesse; as want of learning, &c. to the carper.

*What are y<sup>e</sup> ino<sup>r</sup> sins against this comma<sup>nd</sup>*

*Expos.* 31. Here are condemned euil suspitions, Matth. 7. 1. 1. Sam. 1. 13. want of desire, care, and reioycing in our neighbours good name, 1. Pet. 2. 1. reioycing in his infirmities, contempt, or foolish admiration of others, Aet. 12. 22. Pro. 27.

*What sins of words be condemned*

24. vniuersally renewing the memory of our neighbours crimes, which were in tract of time forgotten. Prou. 17. 9. calling good euill, or euill good, Esa. 5. 20. flattery, Prou. 27. 14. Iob. 17. 5. forbearing to speake in the cause or credit of our neighbours, Prou. 24. 18. 12. and 31. 8. 9. rash censuring, Matth. 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gystures, Matth. 5.

*What sins of action be condemned*

*How els doe we sin against this comma<sup>nd</sup>*

23. speaking the truth with desire of our neighbours discredit. 1. Sam. 22. 14. 15. with Psalme. 15. 1. 2. 3. listning to tale-bearers, Prouerbs. 25. 23. raising false reports, Leuit. 19. 16. relating mens words to their disgrace, contrary to their meaning, 1. Sam. 22. 9. 10. Matth.

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26. 60. 61. Spreading abroad flying tales,  
Prou. 26. 20. 21. 22. libels, false present-  
ments and citations; giuing false evi-  
dence and pronouncing false sentence,

Leuit. 19. 15. 35. Exod. 23. 8. Deut. <sup>what is for</sup> 19. 16. Prou. 19. 5. <sup>bidden in re-</sup> In respect of our <sup>spect of selfe</sup> selues and our neighbours, here is for- <sup>and of neigh-</sup> bidden lying and equiuocating. Eph. 4. <sup>bours.</sup> 25. Col. 3. 9. 10.

*Q. What is the tenth Commandement?*

An. Thou shalt not couet &c.

*Q. What is the generall duty here com-  
manded?*

A. That we be truly & contented with  
our own outward condition, and heart-  
ily desire the good<sup>e</sup> of our neighbour, in  
all things belonging vnto him, great and  
small & 1. Tim. 6. 8. 1. Cor. 7. 29. 30. Act.

26. 29. <sup>what are the special duties of</sup>  
*Expos.* 32. In this commandement wee <sup>this coman-</sup> are inioyned to acquaint our selues with <sup>ment.</sup> thoughts of good towards our neigh-  
bour, Esa. 32. 8. 3. Iohn. 2. Iob. 31. 29. and  
that which appertaineth to him; to re-  
ioyce in the present good estate of our  
selues and our neighbours, Psalm. 34. 2.  
and 119. 74. and cheerefully to prayse  
God for it.

P

Q.

*Q. What is the generall sinne forbidden?*

An. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of euill against contentednesse.  
Iob. 31. 19.

*Q. Is any man able to keepe this Law?*

A. Not perfectly: for the godly often fall, the most holy <sup>33</sup>saile <sup>b34</sup>altwaies in their best actions: but the child of God oughte, may & vsually doth walke according to the Law sincerely. <sup>a</sup>lam. 3. 2. <sup>b</sup>Exod. 28. 36. 37. 38. <sup>c</sup>1. Ioh. 2. 14. Ioh. 14. 15. 23. <sup>d</sup>1. King. 15. 5.

*How may it be proved that obedience is faithfull & imperfect.* *Expof.* 33. In the seruants of Christ there remaines some root of bitternesse, Heb. 12. 1. Rom. 7. 23. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge is but in part 1. Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfect, Ios. 9. 14. 15. 2. Sam. 12. 9. 12. Chron. 35. 22. Luk. 1. 20.

*How many waies do the godly offend.* 34. Often in the matter, and manner of doing, Ios. 9. 14. 15. continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

*Q. Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure that God requireth?*

An.



with an exposition upon the same. 217

An. 30, but 31 with diligence and singleness of heart strive against corruption, looke for the assistance of Gods spirit, and labour so to grow in grace. 22  
Cor. 7. 1. & 2. Chron. 16. 9. Philip. 4. 13

2. 1. Pet. 2. 2. and 2. Pet. 3. 18

*Expos. 33* The sinne which cleauing to <sup>if sin cleaueth to</sup> best workes of goodly the worke defiles it, is by all meanes possible to be auoyded. Match. 6. 1. 23. 4. &c. <sup>should ye exercise them</sup> Psal. 37. 27. but the worke it selfe is not <sup>selues inuoluing</sup> to be forborne. For we haue an absolute <sup>to by any</sup> change from God, to exercise our selues <sup>not to for</sup> in all good workes, Esa. 1. 17. 1. Pet. 3. 1. 1. Col. 1. 10. 2. Pet. 1. 3. and a mercifull <sup>mercifull</sup> promise, that he will forgive the infirmities, which our corruption doth fasten <sup>that cleaueth</sup> to vs in & de-  
vpon them, and fauourably accept our <sup>ing of it</sup> sincere endeauour to walke in all holy obedience, though now & then we thorough weaknesse doe steppe awry. Iob. 42. 7. 2. Chro. 30. 19. 20. Esa. 40. 31. Can. 2. 14. Numb. 23. 31. Ezek. 34. 16.

Q. What meanes should a man vse to grow in grace?

A. We must thoroughly examine: his hwaies, 37 iudge himselfe, watch: 38 over his heart at all times in all places, occasions, and conditions: redeeming the 39

time to store his <sup>40</sup> heart with god, and  
 preserve his <sup>41</sup> faith. Hag. 1. 5. 7. 1. Cor.  
 11. 31. k. 2. Tim. 4. 5. Eph. 5. 18. 1. Heb. 10.  
 35. 36. 38. *what is examination?*

*Expos.* 36. Examination, which is a di-  
 ligent, exquisite, and vnpartiall search of  
 our hearts, thoughtes, and wayes, Lam. 3:  
 40. by the word of God, Rom. 7. 7. as in  
 his presence; is a speciall manner to pre-  
 serue from pride, securitie, hardnesse  
 of heart, and falling into sinne, Heb. 3. 13.  
 Psal. 4. 4. It doth quicken to prayer, Gen.  
 24. 63. Psal. 119. 12. is a good stepp to re-  
 pentance, Ps. 119. 59. Hag. 1. 5; setteth in  
 a Christian course, Psal. 39. 1; prouoke  
 forward in Godlinesse, Ps. 119. 59. 60. and  
 makes charitable toward others, Gal. 6. 4.  
*what is it to iudge* 37. To iudge a mans selfe, is to passe  
*our selues.* an vnpartiall sentence against himselfe, a-  
 greeable to the word of God, according  
 to the measure of that iniquitie which by  
 examination he findeth in himselfe Ezech.  
 16. 61. and 60. 43; Dan. 9. 8; Luk. 05. 18.  
*what are the* 19. This awaketh the heart, Ezech. 36.  
*benefits that* maketh vs afraid of sinne, Gen. 32. 9  
*come hereby.* Spurrerth vs to sue to the throne of grace,  
 1. 8. King. 38, and presenteth the iudge-  
 ments of God, 1. Cor, 11, 31:

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38. Watchfulnesse, which is narrow,  
carefull, and continuall keeping, obser-  
uing, and over-seeing of our hearts, and  
all our wayes, Prou. 4. 23. is both exceed-<sup>ing necessary</sup>  
ing necessarie, seeing that of our selues <sup>How may it</sup>  
we are apt to erre, Psal. 95. 10. and haue <sup>appeare to be</sup>  
many occasions besides to draw vs away <sup>necessary</sup>  
from godlinesse: Luk. 14. 18. 20. and ex-<sup>ceeding profitable</sup>  
ceeding profitable to preuent or with-<sup>How doth it</sup>  
stand Satan. 1. Pet. 5. 8. Matth. 26. 41. <sup>appeare to be</sup>  
keep vnder lusts, auoid and cut off stray-<sup>profitable</sup>  
ings and wandrings of minde and life;  
2. Tim. 4. 5. 1. Cor. 16. 13. Pl. 101. 2. keepe  
the heart in good order, and to eschew  
dangerous decayes, fals and discomforts,  
which otherwise men shall runne into.  
2. Sam. 11. 2. 1. Tim. 2. 14. 2. Cor. 11. 3. <sup>what is it to</sup>  
39. To redeeme time is so to husband <sup>redeeme tyme</sup>  
it, that euery moment thereof may bee  
spent for our best aduantage, Eph. 5. 16. <sup>why is tyme so</sup>  
Col. 4. 5. Time is a precious thing, being <sup>be redeemed</sup>  
lost it is vnrrecoverable, though God may  
pardon it to the penitent: Esa. 1. 16. 18. <sup>what tyme is</sup>  
therefore wee must redeeme the tyme of <sup>to be redeemed</sup>  
youth, Eccl. 12. 1. 1 of the Gospell, 2. Cor.  
6. 2. the Sabbath, Exod. 20. 10. & the time  
of sicknesse, health, and vacancie from  
businesse in our callings, &c. Luk. 19. 42.  
Ioh.

Ioh. 9. 4. Gal. 6. 10. Pro. 10. 5.

*Why must heart  
be stirred w<sup>th</sup>  
good.* 40. When mans heart is emptied of e-  
uill, it wil quickly gather filth againe, (as  
garments will dust,) vnlesse it be fraught  
with good, Matth. 12. 43. 44. 45.

*Why must faith  
be preserved* 41. If faith decay in vs, (as needes it  
must, vnles it be carefully stirred vp, pre-  
serued, and exercised, 2. Tim. 1. 5. Y god-

*What euils  
follow vpon  
the decay  
of faith* lines must needes wither. 1. Tim. 1. 5. For  
faith is the victory whereby wee ouer-  
come the world, 1. Ioh. 5. 4. thereby wee  
wrestle against sinne, by the Almightye

*Why must  
godlines wi-  
ther if faith  
decaye.* power of Iesus Christ; Gal. 2. 20. and our  
liues must needes be full of doubtings, or  
securitie, drowned with carnall delights,

*How is faith  
to be preser-  
ued.* 1. Kin. 11. 4. and sinfull pleasures; and the  
word will loose its efficacie, Heb. 4. 2. the  
exercises of religion their sweetnesse. To  
the end that faith might be preserued, we  
must value it aboue gold and siluer,

2. Pet. 2. 1. often<sup>2</sup> meditate vpon the  
sweetnes, Psal. 119. 103. and 139. 17. con-  
stancie, Reu. 1. 5. 2. Cor. 1. 20. and perpetu-  
ity of the most precious and free promi-  
ses, which are the grounds of faith, Ho.  
14. 5. Ezech. 36. 22. walke according to  
the rules thereof, learne to exercise it, li-  
ning therby, Heb. 10. 38. Ro. 1. 17. & sin-  
cerely

with an Exposition vpon the same. 219  
c<sup>2</sup>cesey, constantly, and c<sup>3</sup>onfessionably vse  
al those meanes, wherby faith is wrought  
or nourished.

Q. How else?

A. We must take<sup>m</sup> vnto him the whole  
armour 4<sup>1</sup> of God, and with<sup>n</sup> care, by-  
rightnesse, & constancy, vse the meanes  
of grace before prescribed in one o<sup>e</sup>-  
state as well as another. <sup>m</sup> Ephes. 6. 13.  
14. <sup>n</sup> Prou. 2. 3. 4. 5. Coloss. 4. 2. <sup>o</sup> Iob. 27.

10.

Expos. 42. <sup>s</sup> Al Christians are called to be vnto him the  
souldiers, Reu. 12. 7. to fight vnder Christ<sup>christian</sup>  
Iesus their Captaine, <sup>t</sup> against the flesh, <sup>against what</sup>  
Rom. 8. 13. the world, 1. Ioh. 2. 16. & the <sup>enemies</sup>  
deuill, 1. Pet. 5. 8. <sup>u</sup> a spirituall, subtil, they fight  
and malicious enemy, Eph. 6. 12. Re. 20. 1. <sup>u</sup> what are the  
Matth. 13. 28. 29. that can neuer be ap- <sup>properties of</sup>  
peased: they had need therefore take vn- <sup>the enemies</sup>  
to them the whole armour of God, which <sup>what is imple</sup>  
they must dayly put on, and continually <sup>as in this</sup>  
keep on, that at all times they haue it rea- <sup>must take</sup>  
dy for vse, to repell and quench the fire <sup>christian</sup>  
rie darts of the deuill. The parts of this ar- <sup>for what end</sup>  
mour are sing<sup>er</sup>itie, loy<sup>e</sup> of righteousnes<sup>s</sup>, <sup>must it be put</sup>  
the Gospell, Faith, liuely hope, and the <sup>on</sup>  
word of God, Eph. 6. 14. 15. 16. 17. 18. <sup>what are the</sup>  
These are kept on by earnest prayer, <sup>parts of</sup>  
watch- <sup>how is it kept</sup>

watchfulnesse, and holy<sup>3</sup> meditation

*Q.* What priuiledges doth God afford unto his children in this life who labour according to his will to grow in grace?

*A.* They may be assured of his fauour and fatherly care ouer them, the direction of his spirit, their growth in grace and v<sup>e</sup> perseuerance to the end. 1. Iohn. 3. 14. Iohn. 1. 12. 1. Tim. 4. 10. Matth. 10. 30. Psalm. 143. 10. 1. Col. 1. 9. 10. v<sup>e</sup> Phil. 1. 6.

*what is to be ob.* *Expos.* 1. It is first of all to be obserued *sexued touch* that none of these priuiledges can be en-  
*ing & enjoy-*ioyed without great strife and labour,  
*ing of these*  
*priuiledges.* 1. Cor. 16. 13.

*what assurance* 2. Not onely some vncertaine hope, or  
*of gods fauor* diuine sight of Gods fauour, but assu-  
*may be obtai*rance thereof may in this life be obtained,  
*ned.* Iob. 19. 25. 3. Cor. 5. 1. 2. Tim. 4. 8. and 1.

*How is it proued* 3. for the Scripture exhorts vs to make  
*a christian may* our calling and election sure; 2. Pet. 1. 10.  
*obtaine assurance* 2. Iayeth many sufficient grounds of assu-  
*of gods fauor.* rance; 1. Iohn. 4. 13. and 3. 14. Phil. 1. 6. and  
proposeth diuers examples of them, who  
haue attayned thereunto, Rom. 8. 34. 38

*How may it ap* 39. Luke. 2. 29. Heb. 11. 9. 10. This is a  
*peare that this* rare and precious priuledge, because it  
*is a rare* may constantly bee enioyed with an in-  
*priuledge.*crease

crease thereof. Hof. 13. 14. Malac. 3. 6.

1. Thef. 41. 10. is alwayes accompanied with ioy vnſpeakeable, and ſweet contentment, Cant. 1. 1. Pfal. 4. 6. 7. Ioh. 8. 56.

1. Pet. 1. 8. and the longer it is poſſeſſed, the ſweeter it is; daintie meates may become loathſome, but we cannot ſurſet of Gods fauour. Pfal. 17. 15.

3. God would haue his Children know, that in euery ſtate he will ſaue & vphold them, Pf. 9. 10. and. 32. 6. 7: euen when his wrath doth burne againſt his enemies; Eſa. 33. 4. 5. 6. and 27. 7. 8. hee will teach

them the good way, which they ought to follow, Pf. 25. 12. 14. Prou. 3. 31. giue his Angels charge ouer them, carie them in

his boſome, Eſa. 91. 11. 12. &c. The amiable, ſweete, and comfortable titles, that Chriſt giueth to his Spouſe, calling her

my loue, my dowe, my ſiſter, my Spouſe: my vndefiled, doth ſhew what great regard he hath of euery Chriſtian, Can. 1. 8. 9. & 2. 4. Deut. 33. 12. 27. 28. 29. Can. 7.

4. The ſeruants of Chriſt are exhorted and commanded to grow in grace and godlineſſe. 1. Thef. 4. 1. 10. Col. 1. 10.

there are patternes of holy men left vnto vs in Scriptures, that haue growne rich

in

*Good command  
is to grow on  
doth it follow thence  
we may be  
assured of it  
if others have  
any such  
this any assurance  
to 19.  
How is it proved.*

in wisdom and holiness: Reuel. 2. 19.  
What God commandeth in the Gospell  
that Christians should beleue he will in-  
able them to doe, Ioh. 6. 63. 1. Ioh. 5. 3. &  
what ordinary grace any of the faithfull  
did obtaine, the same may all the faith-  
full looke for, Zach. 12. 10. Ephes. 4. 4.  
2. Pet. 1. 1. if it be for their good, Ro. 8. 28.  
for they are all vnder the same couenant,  
haue the same redeemer and sanctifier, &  
haue the same promises made vnto them.  
2. Cor. 6. 18. 1. Tim. 2. 5. 6. Ephes. 4. 30.  
and 2. 12.

2. What other priuiledges doth God  
afford vnto them?

They are kept w<sup>th</sup> from, <sup>2</sup> comforted  
in, & deliuered out of many troubles,  
taught to vse all estates aright, <sup>6</sup> prefer-  
ned from 7 soule offences inabled to  
arise againe, if they <sup>b</sup> fall, instructed to  
liue godly, and haue <sup>c</sup> possession <sup>10</sup> of the  
word. w<sup>th</sup> Psal. 32. 10. Act. 16. 25. & Prou.  
11. 8. & Lam. 3. 27. Phil. 4. 12. <sup>2</sup> Luk. 1. 6.  
<sup>a</sup> Psal. 37. 23. 24. <sup>b</sup> Eph. 2. 10. <sup>c</sup> Luk. 8.

*How are godly  
from 7 troubles  
other run  
into?*

15. *Expos. 5.* The godly shunne the sinnes  
which others follow with greedinesse,  
Gen. 39. 9. and 42. 18. Neh. 5. 15. Iob. 31.



19. order<sup>2</sup> their affaires with godly wisdom, Act. 23. 6. and 22. 26. and 18. 11. with 19. 37. and foresee the euill to come, and hide themselves, Prou. 22. 3. and 26.

12. therefore they are preserved from many troubles that others fall into. And yet for want of care and watchfulnesse, they often draw no small griefe vpon their heads, from which they might be free, if they would carefully subdue their passions; and looke vnto their wayes. Can. 5.

2. 3. 4. 5. 6. 2. Sam. 11. 2. 3. Psal. 51. 8.

6. In prosperitie the godly, are taught to edifie themselves, Act. 9. 31. to walke in meekenes, lowliness, feare and comfort of the Lord, doing good, Iob. 14. 15. 21.

24. In aduersitie, to be humble, patient, pray. 1. Pet. 5. 6. Iob 1. 21. Psalm. 39. 9. and 30. 7. 8. grow out of loue with this world, 2. Cor. 5. 1. 2. 4. 4. prize the Lords fauour. Psal. 73. 26. 28. cleaue close vnto God. Isa. 10. 20. examine their hearts, & reforme their wayes, Lam. 3. 40. Zeph. 2. 1

Esa. 27. 9. In their callings, to take triall of their wisdom, faith, sinceritie, loue of righteousnes, and patience, & so to goe about the same with hearts affecting the things that be aboue, Psal. 112. 5. Gen. 31.

38.

*Do not fall into many troubles often which I might be free.*

*How accoly godly taught to prosperitie.*

*How to be aduersity.*

*How to use their callings.*

38. 39. 40. Gal. 5. 22. Gen. 17. 1. 2. Zach. 8. 16. Luk. 21. 19.

*Be not godly  
over taken  
some  
time to reproch  
full words.*

*Long doth he  
suffer them  
to fall for.*

7. If the godly be overtaken with some reproachfull euill, Gen. 9. 21, and 10. 33. it is not ordinary, Rom. 8. 1, 2. Cor. 5. 7, but for a time, Ps. 37. 34. when they haue cast off their armour, and neglect their watch. 2. Sam. 11. 1. 3. Mat. 26. 40. 41. the Lord suffereth them to fall, to let them see their weaknes, correct their carelesnesse, cure in them pride of heart, & contempt of others: and ordering their slip for the glory of his great name, the comfort of the weake, and the good of the partie fallen, after that by repentance he is risen againe.

*How may it be pro-  
ved by righte-  
ous may be assured  
of their perse-  
verance.*

*Be not godly  
for a time  
shown downe.*

*How are faithfull  
instructed to  
true godly.*

8. The righteous may fall, but the Lord will not suffer them to perish, Ioh. 10. 28. Christ hath prayed for them, Ioh. 17. 20. Luk. 22. 23. the immortall seede abideth in them, 1. Ioh. 3. 9. the spirit of God doth quicken them; Rom. 8. 2. 11. so that afterward they take heart and courage againe to fight against sinne and Satan; therefore they can neuer be vtterly vanquished, though for a time they be thrown downe. 2. Cor. 4. 8. 9. Mat. 16. 18.

9. If the faithfull seeke vnto the Lord, he

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He will teach them with delight & comfort to live godly in all places, and callings, Prou. 2. 3. 4. 9. Esa. 30. 21. but yet they shall find the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5. 11. that they might not trust to themselves, but in the Lord, Prou. 3. 5. 6. no longer live then finde need to pray, Lord strengthen me, 1. Thess. 5. 17. be thankfull to God for the mercies they haue receiued Psal. 54. 6. 7. not triumph before the victory, nor walke in securitie, as though they had no enemy, 1. Per. 5. 8. 9. and thereby how much the fight is more painfull, sharpe & difficult, by so much the victory should be the more delightfull, sweet, and glorious, Rom. 16. 10. Reu. 12. 11.

10. The word of God is possessed when it is receiued truly in our owne, is kept and laid vp safely, as a treasure in our minds and hearts, so that wee haue it in readinesse for our direction and comfort, and doth rule ouer vs with an holy and vniuersall soueraigntie. Luk. 2. 51. Col. 3. 16 17. Psal. 119. 111. 112. 33. 35.

2. Doe all the godly, or any at all times enjoy all these priuiledges?

An.

An. No: some are ignorant of them, not believing, or at least faintly believing that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

*Q. What other hinderances doe deprive Christians of these priviledges?*

An. d Inordinate passions, as feare, anger, selfe-love, pride, love of pleasure, cares of the world, & earthly incumbrances; and inconstancie in good duties: temptations also to distrust doe keepe under many. d Iam. 4. 1. 2. 3.

*Q. How should a man bridle and reforme these unruly passions?*

A. Let him highly esteeme a Christian life, pray earnestly, let himselfe most against the corruptions, that be strongest in him, than the occasions of sinne, hide the commandement in his heart, & apply the death of Christ for the killing of corruption. c Psalme. 119. 51. f 1. Ioh. 3. 4.

*Q. How may a man overcome his temptations to distrust.*

A. He must not give credit to Satans suggestions against Gods truth: but consider of Gods power, goodness, & changeableness

changeablenes, former mercies, & free  
in grace in giuing vs his Sonne: so that  
weaknes, vnworthines, want of feeling  
comfort should not dismay him, & Mat. 4.  
3. 4. h Mat. 8. 2. Esa. 40. 18. i Psalm.  
51. 12. k Ier. 31. 3. l Psalm. 77. 11. m Rom.  
5. 8. 9.

*Exp.* 11. God is in power all sufficient, <sup>How are we to consider</sup> gods power &  
so that hee can helpe vs, Eph. 3. 20. and in <sup>love.</sup> loue euerlasting, Iohn. 13. 1. 2. Thes. 2. 16. <sup>what vs. are</sup>  
Ier. 31. 3. seeing then he hath once loued <sup>we to more</sup>  
vs, we may be assured that he will neuer <sup>this.</sup>  
leau vs. Phil. 4. 19.

*Expos.* 12. God giues Christ to them <sup>d To whom doth god giue</sup>  
that are lost in themselves. Esa. 61. 1. 2. <sup>christ.</sup>  
Mat. 9. 12. 13. and the weak as well as  
the strong are partakers of his merits, <sup>Have not doub</sup>  
1. Ioh. 2. 1. strength of grace in vs, and <sup>trans. reason.</sup>  
soundnes of a Christian conversation, is <sup>doubt in respect</sup>  
not the root of comfort; neither should <sup>of the weaknes.</sup>  
weaknes, and vnworthinesse in vs breed  
doubting of our saluation, Heb. 10. 22. <sup>what is the</sup>  
The ground, of all comfort is, that God <sup>of comfort.</sup>  
of his free grace hath giuen his Sonne to  
vs miserable sinners, euen to as many as  
beleue in him, 1. Ioh. 2. 2. and 10. 3. 16. <sup>can y weak</sup>  
and the weak faith doth lay hold vpon <sup>faith lay hold</sup>  
Christ as truly, though not so comfort- <sup>on christ.</sup>  
ably,

ably, as the strong doth. 1. Ioh. 3. 12. 13.  
14.

*Q. What else must be done?*

*A.* Consider what promises the Lord hath made, to keepe and uphold vs, what encouragements he hath given vs to beleue; & how acceptable a thing it is that we shoul so doe. Math. 16. 18. Luk. 22. 32. 18. Iohn. 3. 23. p. Matth. 8. 10. and. 15. 28. Rom. 4. 20.

*What encouragements hath god given vs to beleue.* *Exps.* 13. God commandeth, persuadeth, intreateth the thirstie and burdened to beleue, hath bound himselfe by couenant vnto them, Esa. 43. 25. sealed it by the Sacraments, and confirmed the same by oath. Gen. 22. 16. 17. Psalm. 105. 9. Luk 1. 73. And the deeper our miserie is, the more we glorifie his name by resting vpon him for succour, Psa. 22. 1. Rom. 4. 18. 20.

*Q. What other things are to be learned for the overcoming of these temptations?*

*A.* We must iudge our selues not by present feeling, or by our owne officering the fruites of grace, but by that which we haue felt, and the fruites of grace which appears to others. Psalm. 116. 11. Psal. 13. 1. Psal. 51. 10. Psal. 77.

11.<sup>2</sup>. Cor. 10. 11. <sup>Why must not a Christian in his</sup>  
*Expos.* 14. A man may haue faith, that <sup>himself by his</sup>  
feeles no comfort; and <sup>owne feeling</sup> grace, that fees  
not the fruits of grace. Psalme. 22. 1. and <sup>what is the</sup> 77. 8. 9. The soule is sometimes sicke, E- <sup>reason and</sup>  
zek. 34. 4. 16. Cant. 3. 5. and sometimes <sup>haue grace</sup>  
in a swound; Cant. 5. 6. sometimes we <sup>seek not the</sup>  
iudge amisse of our estate, Psal. 116. 10. <sup>How do christi-</sup>  
11. and 77. 10. obseruing what motions <sup>ans iudg amiss</sup>  
wee haue to euill, but not how we resist <sup>of their egre</sup>  
them; supposing wee haue no grace, <sup>why do I thinke</sup> be-  
cause wee haue not what grace we desire, <sup>they haue not</sup>  
or because we finde not our selues at all <sup>grace.</sup>  
times alike affected, and comforted, or  
else wee want what others haue, or we  
conceit them to haue; whereas God <sup>why is this</sup>  
giues not all graces to one man, nor to <sup>trayal erro-</sup>  
all in the same measure; Ephes. 4. 7. Zach. <sup>mons</sup>  
12. 8. Also it is the propertie of men <sup>what other</sup>  
in affliction, to admire small things in o- <sup>things occa-</sup>  
thers, and denie great and many graces <sup>his mista-</sup>  
in themselves, likewise the vastnesse of  
desire causeth that, which is much in <sup>How doth sa-</sup>  
comparison to seeme nothing. <sup>tan work</sup> Sathan  
workes vpon the timorous disposition of <sup>their time</sup>  
some, and perswades them that they haue <sup>long dispa-</sup>  
fearefully consented to those suggesti-  
ons, which they alwayes abhorred, and in

Q

which

which they neuer tooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts; to which they doe not consent, but which they resist, praying to God for forgiuenesse and assistance: and because wee in temptations want one grace, which accompanieth faith, to-wit, ioy, Ioh. 8. 56. 1. Pet. 1. 8. we conclude that we haue no faith at all; whereas faith and ioy be not inseparable companions; Iob. 13. 15. Heb. 11. 1. Psal. 77. 2. 3. the violence of temptation hindering the sense of mercy when God doth not with-hold comfort, for which causes wee must not ouermuch trust our selues, or credit our feeling, but giue credit to the testimony of the godly and faithfull.

*Q. What may be a further helpe beside?*

*A.* It is good to examine our hearts, & vse the aduise of others but we must know withall, that growing after, & labouring to rest our wearied soules upon the promises of grace being neuer satisfied untill our doubtfullnesse be remoued will bring a good end. Psal. 4. 4. 1. Thesse. 5. 14. 2. Mar. 11. 28.

*why should a man examine his heart in that case?* *Expos. 15.* God with-holdeth, or with-draweth



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draweth comfort sometimes by reason  
of some secret sinne, not yet repented of;  
or suffereth Sathan to buffet vs that we  
might more seriously repent of some  
corruption. Job. 40. 3. 4. 5. 6. with 42. 6. <sup>why doth</sup>  
2. Cor. 12. 7. <sup>And hereby the Lord doth</sup> <sup>lord teach</sup>  
correct our not prizing comfort at a high <sup>is by such</sup>  
rate, Cant. 5. 3. 4. 5. our forgetfulnesse to <sup>temptations</sup>  
praise him for it: wee ought therefore <sup>In what man</sup>  
wisely to make tryall of our wayes, nei- <sup>ner ought</sup>  
ther spraing any sinne, nor censuring <sup>try himself</sup>  
that to bee sinne which is iust and law-  
full; nor making light account of any sin,  
not yet calling our repentance into que-  
stion, because something shau be a mis,  
or we haue not attained to perfection.

*2 Doe the fruits of the spirit alwaies  
appeare in the faithfull?*

A. No: They are obscured in our first  
1 conuersion, in the dapes 17 of security  
when we cleane our first love, 18 in time  
of temptation 19 or some relapse in-  
to sinne. 7 Luk. 5. 37. 38. 2. 1. Cor. 3. 1.  
a Reuel. 2. 4. b Psal. 6. 1. 2. 3. c Psal. 51. 10.

*Expos. 16.* At our first conuersion we <sup>why are you</sup>  
are as new borne babes who haue the <sup>of spirit</sup>  
truth of mans nature, but the perfection <sup>affected at our</sup>  
of it groweth with age, 1. Cor. 3. 1. Heb. <sup>first conuer-</sup>

5. 13. Our knowledge is small and confused, Psal. 73.22. and 119.33.34.100. our<sup>3</sup> sight of gods loue dimme; many doubts arise in our minds, Luk.24.38. because of our weaknesse and vnworthines: many lusts are vntamed, wee are vnexperienced to put on, or weare the Christian armour: and therefore are oft foyled of our aduersaries.<sup>2</sup> Some few at their first conuersion, abound in the more abound frutes of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to bee examples to the weak.<sup>a</sup> If

*do not some  
christians  
more abound  
in graces of  
spirit at their  
first conuersion*

*what is the  
reason why the  
ioy wh we  
felt at the first  
is after wards  
diminished.*

our comfort and ioi that wee felt in our first conuersion bee diminished, it is either by reason of securitie, or temptation. 1. Sam.11.2.3.&c. with Psal.51.10. Psal.77.8.9.10.

*why are the  
graces of spirit  
observed in the  
saints of security.*

17. <sup>a</sup> Good ground will bring forth weedes if it be not tilled, and fire will die if it bee not blowne; the graces of Gods Spirit will decay if they bee not stirred vp by prayer, reading, &c. 1. Thesse. 5. 19. 3. Tim.1.6. and lustes, worldlinesse, drowlinesse, &c. will creepe vpon the best, and overgrow them, if they bee not diligent to keepe them vnder

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der, and roote them out, Luk. 21. 34.

35. 36.

18. As our loue to God doth decay, <sup>why is grace obscured when we</sup> so <sup>leaueth of first</sup> the sense and feeling of Gods loue to vs <sup>loue.</sup>

doth die and decay also. Reu. 2. 4. 5.

When our loue to God is abated, the spirit of God, which is the comforter of the heart, and the stirrer vp of that ioy,

which passeth all vnderstanding, is grieued, Eph. 4. 30.

our faith is weakened, 1. Tim. 1. 5.

our prayers must needs bee cold and faint; wee must needs be dull,

heartlesse, vncheerefull, euen a burden

to our selues, vntoward to any holy du-

ty. Psal. 119. 174. For loue is the wheele of <sup>why see.</sup>

the soule, and first affection, Deut. 6. 5.

Matth. 22. 37. if that be disordered, no o-

ther can be of a right temper.

19. In time of temptation, the <sup>why are graces obscu-</sup> minde <sup>ered in tyme</sup>

is full of disorder and confusion, and the <sup>of tentation</sup>

heart of feare, Exod. 6. 9. Psal. 77. 2. 7. 8. 9.

19. as the aire is troubled in a tempestu-

ous season, many mists being cast be- <sup>why see.</sup>

tweene the eie of our vnderstanding, and

the promises of God, as clouds that ob-

scure the Sunne: Satan hauing then leaue <sup>what is there</sup>

to trie, and buffer vs. By temptations we <sup>benefit & comf</sup>

are fitted to grow in grace, Psal. 32. 4. 5. <sup>by tentation</sup>

Q 3

thereby

thereby also the graces of gods spirit in vs are tried, Rom. 5. 3. Iam. 1. 2. 3. but it is no fit season for vs to discern or iudge of them.

*why is grace* 16. 20. When corruption getteth ground, grace must needs bee weakened, for these two are opposite the one to the other.

*Q.* How should a man recover out of a relapse?

*An.* By speedie consideration <sup>21</sup> of what he hath done, renewing his repentance with sorrow and shame bewailing his sin before God, reforming his life, and laying hold vpon the promises of mercie. d Reu. 2. 5. cler. 31. 18. 19.

*what grounds be* *Expos.* 21. Such as haue fallen into some grosse sinne after repentance, must not utterly despayre, 1. Iohn. 3. 23. Esa. 55. 1. Matth. 11. 28. For the Prophets call vpon wicked reuolters from God to repent, and promise them pardon, Esa. 1. 18. Ier. 3. 1. 12. 13. 14 &c. and in the Law, sacrifices were daily offered, not onely for ignorances, Leuit. 5. 15. 17. but finnes, committed willingly, and against conscience, Leuit. 6. 1. 2. 3. wee are commaunded daily to pray for remission of sinne

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sinne without exception. Luk. 11. 4. <sup>4</sup>no sinnes is vn pardonable, but the sinne against the holy Ghost, Matth. 12. 3. 122. Mark. 3. 28. 29. from which a man that sinnes grossely after repentance may be free. God is able to heale the latter wound which sinne make as well as the former; Hos. 14. 4. without Christ no offence can be forgiven, and in Christ all offences may be done away, 1. Ioh. 1. 7. Mercy in vs is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seauen times, will not hee forgive them that humble themselves before him? Mar. 18. 11. 22.

*Q. What priuiledges doe the godly enjoy as soone as this life is ended?*

A. Their glory then begins: for their bodies remaine in y<sup>e</sup> graue, as in a bed of s<sup>l</sup>ptes; and their soules being perfectly freed from sinne, are receiued into heauen, to the beholding<sup>h</sup> of God, and Christ immediately. Thes. 4. 15. 8. Reuel. 14. 13. <sup>h</sup> Matth. 5. 8. 1. Cor. 13. 12.

*Expos. 22. Death separates the soule from the bodie, but it doth not separate the*  
*wherem staid, & he*  
*prins of 7 saints*  
*in respect of*  
*their bodies when*  
*the be separated*  
*from their soules*

the soule or body of the godly from Christ, Rom. 8. 38. 39. 1. Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the bodie lieth in the graue, and is dissolued into dust, it is yet vnited vnto Christ, Io. 15. 5. Eph. 5. 30. and doeth expect and looke for a future and glorious change.

1. Cor. 15. 38. 42. 43. 44.

Are not the godly deliuered from sin in this lif<sup>2</sup>sinne, the godly are deliuered in this life,

1. Ioh. 1. 9 not from all staine thereof; but

wherein stand<sup>1</sup> after this earthly tabernacle is laid their happines<sup>2</sup> downe, they are deliuered from all sinne, in respect of<sup>2</sup> sorrow, and care, Reu. 21. 4. 27. and are their soules<sup>2</sup> receiued into heauen to be with Christ, after this<sup>2</sup> inioying the glorious presence of God. age is ended.

1. Thes. 4. 16. 17. seeing him, not by

How do we see<sup>1</sup> faith obscurely, 2. Cor. 5. 7 as it were thro- god in heaue<sup>1</sup> row a glasse, 1. Cor. 13. 12. as the Saints

doe in this life, but by sight, and face to face, immediately, or without meanes.

Psal. 17. 15.

Q. If this bee the state of the Godly, what shall become of the vngodly?

A. Their bodies shall rotte in the grane, & their soules are iudged vnto euerlasting woe, 1. Gen. 3. 19. k Luk. 16.

22. 23.

Expos.

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*Expos. 24.* Death is a curse to the wicked <sup>nothing befalls & body of a wicked</sup> ~~be-falleth~~ <sup>godly how they</sup> ~~not~~ <sup>is their vantage</sup> ed, Gal. 3. 10. 13. with Ioh. 3. 16. and so is <sup>in a grave a</sup> ~~curse.~~ their rotting in the graue, because they are not in Christ, 2. Cor. 5. 17. although to the senses there is nothing befalls the bodies of the wicked, which befallerh not the bodies of the godly, Eccle. 9. 2. <sup>shall not the</sup> The wicked shall indeed rise againe, <sup>wicked rise</sup> but it is to further condemnation, Ioh. 5. againe.

29.

*Q. When shall the happinesse of the elect be consummate?*

*A. At the dreadfull day of iudgement, and the generall resurrection, Psa.*

*17. 15.*

*Expos. 25.* The soule in heauen dothe <sup>why is not the</sup> ~~lect consum-~~ <sup>happines of the</sup> ~~mate till the~~ <sup>day of iudg-</sup> retaine a naturall desire to be vnited to the body, neither can the happines of the soule be euery way compleate and perfect without it: Of the happinesse of the elect there be three degrees; one at their <sup>what degrees</sup> ~~there of the <sup>happines of the</sup> ~~elect.~~ first conuersion, Matth. 5. 3. 4. 5. Psa. 32.~~

1. 3. the second at death, Apoc. 14. 13. the last and most perfect at the day of iudgement, 1. Thess. 4. 17.

*Q. Who shall be iudge at that day?*

*A. Christ the Lord and king of the Church, who shall come in a most glorious*

rious and visible manner<sup>m</sup> descending from heaven with a shoate, and with the voyce of the Archangell, and with the trumpet of God, most royally<sup>n</sup> attended with innumerable multitudes of mighty angels. 1 Act. 10. 42. & 17. 30. <sup>m</sup> 1. Thes. 4. 16. <sup>n</sup> 2. Thes. 1. 7.

*It is not by power of Expos. 26. The decre<sup>7</sup> of iudging and iudiciarie power, is common to Father, Sonne, and holy Ghost, Gen. 18. 25. but the visible act, promulgation, and execution of iudgement belongeth to Christ our Mediatour, as God and man; Act. 17. 13. Ioh. 5. 22 23. Rom. 14. 10. 11. 12. who being iudged at his first comming to worke our redemption, shall at his second appearing come to iudge, this being the last act, and accomplishment of his kingly office, 1. Cor. 15. 25. 26. 27. doth this act belonge.*

*What comming of Christ doth scripture mention.*

*To what special office of Christ doth this act belonge.*

*Q. When shall Christ come to iudgement?*

A. He will most surely come, but the time is unknowne, that we might ever watch, and prepare for his comming. <sup>o</sup> Math. 24. 36. P verse 42.

*Q. Whom will he iudge?*

AN. His elect and chosen, and all their enemies, both euill angels, and wicked



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wicked men, 2. Cor. 5. 10. 2. Pet. 2. 4.  
Iude. 6.

*Q.* Seeing many of Gods cleet people, and  
wicked men are rotted in their graues,  
how can they be iudged.

*A.* The very same bodies 17 that at  
any time died, shal by the power of God  
be raised vp, and their soules be vnited  
to them, inseparably to abide together  
for euermore. 1. Cor. 15. 42. 43. 44.

*Expos. 27.* Iustice requireth, that the  
same bodies which ioyned with the <sup>why must the body</sup>  
soule, in working good or euill in this <sup>rise againe.</sup>  
life, should bee raised vp to share with  
the soule at the day of the Lord, Rom.  
2. 5. 6.

*Q.* What are we to beleene concerning  
those who shall be found alie at the com-  
ming of Christ?

*An.* They shall be changed in the  
twinkling of an eye, & so presented be-  
fore 18 the iudgement seate of Christ.

1. Cor. 15. 15. 52.

*Expos. 28.* The meanes whereby quick <sup>what are the meanes whereby quick and</sup>  
and dead shall be gathered to iudgement, <sup>dead shall be gathered</sup>  
are the powerfull voyce of Christ, Ioh. 5.  
28, and the ministerie of angels: Mat. 13.  
40. 41. the bruite and sencelesse creatures  
surren-

surrendring vp their dead, Reu. 20. 13

*Q. In what manner shall he iudge them?*

*A.* Most strictly, both in respect of the persons iudged, and the things for which: but yet he shall iudge most righteous iudgement, 1 Cor. 5. 10. w Act. 17. 31.

*who must appeare* *Expos.* 29. Euery man must appeare in his owne person before the iudge, Rom.

*what accompt must they giue*

14. 12. Reu. 20. 12. and giue an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Maister, Seruant; &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; euen all thoughts, words, and actions, Iob. 34. 11. Psal. 62. 12. Prou. 24. 12. Ezek. 33. 20. Rom. 2. 6. 2. Cor. 5. 10. 11. 1. Pet. 1.

*what ye are we to make hereof*

17. Apoc. 22. 12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approued by the word of God, 1. Thess. 4. 18. 2. Pet. 3. 11. 14.

*Q. What shall be the issue of this iudgement to the wicked?*

*An.* Euerlasting perdition from the presence of the Lord, to all those who ignorantly, or wilfully contemne the Gospel,

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spel. 2. Theſſ. 1. 7. 8. 9.

*What ſhall be the iſſue hereof to the  
godly?*

A. Cleare; obſiſſion of God and Chriſt;  
endleſſe & communion with them, ever-  
laſting & peace and glory, both in ſoule &  
31 body, in fuller meaſure then the heart  
of man can now apprehend, or any of the  
Saints enjoyed before, y<sup>e</sup> 1. Ioh. 3, 2. 2 Ioh.

17. 24. Phil. 1. 23. 2. Matth. 25. 34. <sup>what is ſpiritual or ſuper</sup>

Expoſ. 30. Spirituall or ſupernaturall <sup>natural bleſſed</sup>  
bleſſedneſſe of the Saints, is the immedi-  
ate fruition of the chiefe, perfect, ſuffici-

ent, and v<sup>n</sup>changeable good, euen God  
in Chriſt, Matth. 5. 8. with 19. 17. 1. Theſſ. <sup>what is ſmoving</sup>

4. 17. Matth. 25. 34. <sup>cauſe why god</sup> who of his meere <sup>giues him ſelf</sup>  
goodneſſe doth giue himſelfe vnto his  
Elect, to be ſcene, loued, and poſſeſſed; <sup>to be enjoyed</sup>

that is, to be inioyed, by them. The means <sup>of the Saints</sup>  
by which God is inioyed, is the vnder-  
ſtanding, will, and affections; the minde <sup>what is the means</sup>

clearly & immediately beholding God <sup>who by god</sup>  
in Chriſt, and his exceeding glorie and <sup>is enjoyed</sup>

goodnes, as it were fece to face, Exod. 33. <sup>How doth the</sup>

29. 1. Cor. 13. 12. 2. Cor. 5. 6. 7. 1. Ioh. 3. 2. <sup>mynd behold god</sup>

and the will with as great loue and ioy, <sup>How doth y<sup>e</sup> will</sup>  
imbracing that infinite good, as there is <sup>imbrace him.</sup>

knowledge thereof in the mind. Reu. 19.

Doſſe ſancti in glory  
ſee yed abſolutely  
as he is in himſelfe

How comes it to paſſe  
that ſancti  
do not waxe dull  
at the glory of ſo  
great light.

Why ſee

what is ſubiect  
of happines

wherein ſtands  
the happines  
of the body.

what followeth  
from all this

3.4. The Saints in glory doe not abſolute-  
ly ſee God as he is in himſelfe: for that which  
is infinite cannot bee comprehended of  
that which is limited but God doth ma-  
niſeſt himſelfe vnto them, ſo far forth as a  
creature is capable for to know him, Pſ. 16.  
15. And to the end that the Saints ſhould  
be fully contented, & not waxe dull at the  
glory of ſo great a light; God doth perfect  
the powers of the ſoule, perfectly repaire  
his image in his Elect, & by his power en-  
large the capacity of the ſoule, ſo far as the  
nature of man will beare, 1. Ioh. 3. 2. that it  
might alwaies be fully ſatiſfied with the  
beholding of him, & that without wearie-  
neſſe at any time, Pſal. 17. 15.

31. The ſubiect of happines is the whole  
man. Reu. 20. 6. and 22. 14. therefore in this  
eſtate of bleſſednes, the bodie is vnited to  
the ſoule; & laying aſide corruptiō & mor-  
tality, is changed to an incorruptible, im-  
mortall, and ſpirituall bodie, like to the  
glorified body of Chriſt our Sauour, 1.  
Cor. 15. 41. 42. 43. 1. Io. 3. 3. whence follow-  
eth perfection of the whole man, confor-  
mity with God, vnſpeakeable ioy, and  
endles glory, Reu. 22. 5.

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